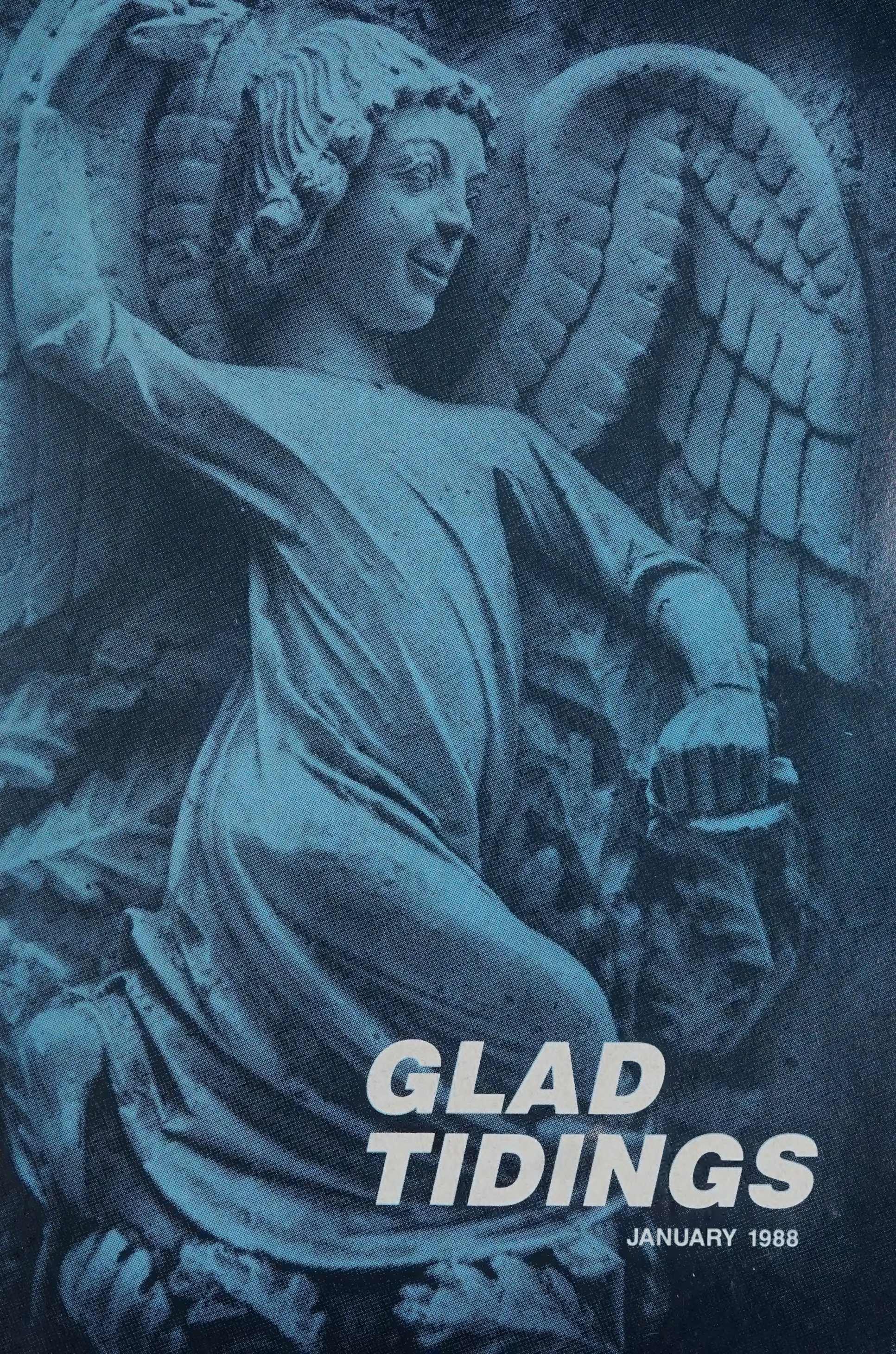

GLAD TIDINGS

JANUARY 1988

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BIRTH OF A PEARL

by S.K. Hong

edited by Lynne Geddes

I am a pearl clam. In my lifestyle, I have built walls of security around my soft inner self. My attractive shell wrapped around me, protects me from harm. Whenever I fear something or someone intruding into my domain, I tighten my muscle and firmly squeeze my shell shut. Then it is impossible for anything to enter or for my shell to be pried open. I am safe inside my fabricated haven. Once the danger has passed, I can gently relax again and enjoy my comfortable life.

This is a tranquil life for me. For many years, I staved off any challenge or attack. I treasured my peaceful privacy, and was content to believe that my life would be a comfortable repetition of what has gone before.

Abruptly, this pleasant existence was shattered. I felt a great pain in my side. What caused it? Where had it come from? I did not know. It attacked me without warning. Instinctively, I squeezed my muscular foot tighter and tighter. Ignoring the pain, I valiantly closed my shell. Whatever it was, I was certain that now I was impenetrable and safe. But the piercing and cutting of my inner core didn't subside, I was frightened and disbelieving. How could this terrible thing happen to me?

For what could have been hours, days, or weeks, I fought back at this pain. Time became irrelevant. The only thing I concentrated on was finding the source of the attack so I could get rid of it. I was angry and bitter that my comfortable security had been violated. I felt betrayed by my own self. It had not protected me against such torment.

When I finally discovered the cause of this assault, my disbelief was only outweighed by the astonishment I felt when I saw what had happened. My intruder was a tiny grain of sand! A single, unattractive fragment of the underwater landscape, for which daily I had had little regard, had now dared to trespass into my exclusive domain. This was the cause of my agony! This was the element which had destroyed my tranquility!

But as I studied this grain more and more, I noticed my body was covering it with layer after layer of a peculiar liquid called nacre. This was a mystery to me. I did not know my body could produce this. I had not asked it to do so. As time passed, the grain of sand became hazier beneath the ever-thickening covering made by this liquid. Then I also realized that as the grain became increasingly covered, my pain became less and less.

Therefore, I found myself unable to settle back into my previous monotony of peaceful security. My memory of the invasion began to fade, so that it seemed like a dream fantasy. The violent pain was replaced by contentment, but the exquisite

pearl which now had become a part of my being was testimony to the reality of my awakening.

And this pearl certainly was exquisite, for its beauty and for its mystery. Never had I known anything could be so delicately shaped, and richly coloured. It was perfectly round, with no flaws or distortions. The elusive colour composition changed with every movement, and angle of light. Paradoxically, I had produced this beautiful new life out of that painful moment. I never knew until I was attacked that I had the power to change my life irrevocably.

Yes, I am this pearl clam. My peaceful life securely wrapped by middle-class comfort was something I treasured. I strove daily to ward off dangers that threatened to disrupt me. But one day, I was attacked by the tiny seed of God. His eternity suddenly interrupted my life.

It caused me great suffering and distress. I fought back and resisted its implantation. I was angry that my middle-class security had been destroyed. I was frightened. This piercing pain was so alien, so strange.

As the pain subsided with time, I discovered the jewel that lay hidden in my soul. From the pain of His encounter, I had discovered the eternal beauty of His redemption which was present for all to admire. This precious pearl is mine to be cherished forever.

So it is that physical, mental or spiritual pain may be merely the first stage of the creation of pearls.

A Prayer for Mission and Ministry

Glory be to you our God, for your love which draws men, women and children to you, through Jesus,

Glory be to you our God, for the faithful souls who first brought the Gospel to this land — the Heugenots, the Pilgrim fathers and mothers, the Scottish settlers, and all who in more recent times, have brought a vigorous faith with them when they have come to Canada.

Glory be to you our God, for all who, by their style of life, have sought to keep the light of the Gospel burning brightly in our midst over the years, especially those hometown saints whose witness has brightened our lives.

Glory be to you our God, for all who have gone to other places, near and far, at your call, to carry the Gospel, some to distant places indeed: Geddes, MacKay, Cropper, Ransom, Johnson, Kennedy, Gillan, Siverns . . .

Glory be to you our God, for all the signs of life in your Church today; new insights, new songs, new attitude to people of other faiths.

Glory be to you our God, for calling us to your great saving work in the world of the 80's, and particularly for the task that you have given us in this community.

Lord Jesus, may these reminders of the grace of the Gospel that have been brightening our lives since the day that we were born, motivate us in those moments when we are about to surrender to the enemy. Rekindle in us at such times a loyalty to our Lord, and a commitment to your Kingdom, so that our joy and pleasure becomes, in fact, doing what you have sent us to do.

Renew us as a group so that we might be ready to see and to tackle the challenges of our time. In Jesus' name we pray, Amen.

Thanks to the Rev. Rodger Talbot for this prayer he gave September 27 at the Service of Thanksgiving for the Ministry of Mac Ransom, St. Mark's Presbyterian Church, Don Mills, Ontario.

"Walking in the Way of the Cross"

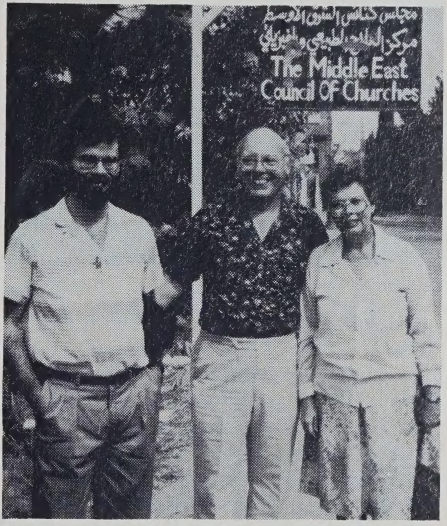
A Message from the President, Grace Jess

The New Year is a time when we often take a look at the past and plan for a future in which we will change our lives, our attitudes or our habits. In thinking of changes, may I share with you some events that have effectively enlarged my view of the Christian faith and of our partners in this adventure of Christian pilgrimage.

While visiting Beirut last September, I met a young man who had his doctorate in agricultural engineering. This dedicated Christian works as a staff member of the Middle East Council of Churches in the area of rehabilitation. Each day he goes out to work with and to help poor Christian farmers whose lives have been entirely disrupted. The farmers' village, their homes and the surrounding citrus groves have been completely obliterated as the result of a three-week military clash between two opposing militia groups. Some say the Christians (in this case a village of some 5,000 souls) were being taught a lesson; others say that they were just the unfortunate victims of war.

This staff person is helping the farmers put their lives together again. He advises them about fertilizers, irrigation, seeding programs and the various methods of protecting their crops from insects as they once more attempt to lead a "normal" life. This young agriculturalist has been kidnapped three times and tortured at least once. He now carries scars on his body from cigarette burns to prove it. He was asked why he was kidnapped and tortured and he replied, "They know I am helping poor farmers."

The same day we visited a Middle East Council of Churches' Medical Services Team in Sidon, south Lebanon. In the physiotherapy clinic they work with the war wounded and with congenital problems involving head and spinal cord injuries. When necessary, these handicapped patients are educated in the use of artificial limbs. The team provides mobile health clinics, prenatal clinics and mid-wifery services. In such a refugee population mothers are also given layettes. Vaccinations have been neglected and so polio is a great problem. Consequently, an aggressive vaccination program is being pursued amongst a population that is displaced and daily mobile.



Grace Jess (right) outside MECC Office with Doug DuCharme, Presbyterian and Robert Binhammer, Lutheran.

The team, in addition to several Lebanese people, includes a German physiotherapist, a Roumanian mid-wife, a Mexican doctor and a Swedish nurse who is the Coordinator for Emergency Relief in Sidon. One of the most important team members is the capable automobile mechanic who ensures that other team members have reliable transportation on militia controlled roads.

Dedicated staff of Lebanese Health Unit confer.

Each team member was introduced to us and was encouraged to describe their area of responsibility. We were amazed at the obvious caring and mutual respect exhibited among the team members. When we commented on it the Coordinator explained that when the staff, during the week, go home to Beirut overnight and return safely the next morning, everyone is deeply thankful.

These stories are only two of many. They call to mind for me the remarks of our Lord in the Gospel of John 12:24-26: "This is the truth I tell you — unless a grain of wheat falls into the ground and dies, it remains all by itself alone; but if it dies, it bears much fruit. He who loves his life is losing it; and he who hates his life in this world will keep it to eternal life. If anyone will serve me, let him follow me; and where I am, there will my servants also be."

Christ was saying to all of us that it is only by giving completely of self, without counting the cost, only by serving, only by spending oneself can we truly serve Him. This kind of living requires openness — an openness that responds to human need and human suffering without considering personal loss or sacrifice. This kind of openness requires us to give unselfishly, sacrificing personal gain, security and advancement. This kind of openness means great peace of mind and moral courage. It brings a sense of fulfillment in the knowledge that one is not only talking about the Cross but walking in the Way of the Cross.

If we as Christians, take these words of our Lord seriously, there will be fewer lonely people of all ages in our congregations and communities, and there will be leaders for youth and adult programs. There will be fewer problems in our society over immigrants and refugees. Tolerance will become our watchword and there will be an end to hurtful words and angry actions.

Then the spirit of joy, mutual respect and caring, that we witnessed in the Lebanese Health Unit, will be part of our experience. The spirit of physical sacrifice, even unto death, that the Lebanese health care people and the young agriculturalist exhibited may then become a hallmark of our congregations and Church. This same spirit of openness and self-sacrifice will enable us to seek out, to know and understand our fellow Christians and their situations more fully and personally. Their faithfulness, in the face of great danger, suffering and deprivation both physically and spiritually, ought to be a cause for great rejoicing on our part, and we, like the people of Antioch (Acts 11:28-30) should respond by providing help and relief for our brothers and sisters. As William Barclay says of Jesus' words, "He taught — that only by death comes life; that only by spending life do we retain it; that only by service comes greatness."*

Our sister Churches in the Middle East have surely caught a glimpse of this great truth. As we pursue our purpose of study, prayer, service and fellowship in this New Year, may we open our hearts, minds and lives to our Lord's sacrificial love and suffering, seeking faithfully to follow gladly where He leads!

---

*The Daily Study Bible — The Gospel of John Vol.2 - Wm. Barclay.

Pilgrim Tourists

by Barbara Woodruff

"Rejoice that with the millenium every tourist has become a pilgrim." . . . and so it seemed to be when we visited Holy Trinity-St. Sergius Monastery in Zagorsk on May 8th. The parking lot bristled with bright red Intourist buses. The grounds teemed with visitors. The church was crowded with people who appeared to be strangers to one another. Long lines of people moved past the relics of St. Sergius. Every tourist had become a pilgrim. Most of these tourists were from other parts of the USSR and eastern Europe, however we did meet a group of Episcopalians from Philadelphia.

It is not surprising to find crowds at Holy Trinity-St. Sergius Monastery for it is a pilgrim centre. Sergius the monk and patron saint of Russia lived during the Mongol reign. For 200 years the Mongols ruled the land and during that time local princes and lords were unable to remove them because all their energies were expended on fighting with each other. Sergius bent his energies and considerable diplomatic skill, to unite these princes and lords. As a result of his efforts Dmitrii Donskoy led an army against the Mongols and won the decisive battle that broke the Mongol hold on Russia. Sergius remains a reverred figure to this day and hundreds of tourists-pilgrims pass through the monastery bearing his name each day.

This may be the showplace but it is not the heart of the church in the USSR. The heart can be found in the local congregations. Our tour was designed to bring us into contact with Soviet Christians in local congregations and to provide opportunities for us to meet religious leaders in the communities we visited. We were in Moscow on one Sunday and Leningrad another.

On both occasions we worshipped with Baptist congregations and experienced a warm joyful welcome. Our hosts chose hymn tunes that we would recognize and faces beamed when we joined in the singing. There is much to be said for the power of music to draw people together. Following the services we visited with one another on the street. With much waving of hands and pointing we broke through the language barrier and people with relatives in Canada and the U.S. sought us out to share one small commonality.

A Monday evening meeting with the Methodists in Tallinn (Estonia) proved to be the same — church packed to overflowing, resounding in song and warm with fellowship.

Archway at St. Sergius Monastery depicts visitors to Sarah and Abraham.

Sometimes there were tears. As we toured the old town in Tallinn we dropped into a Lutheran Church. A woman was cleaning and tidying the altar which was roped off so that tourists would not poke around in that area. We told her who we were and she invited us into the altar area where we sang for her, "A Great Stronghold Our God is Still." Both she and the sexton shed tears as we bade them goodbye and we were glad that we had dropped in.

There was opportunity to join in Orthodox worship too. We were invited to participate in the liturgy for the Mid-Pentecost feast. On a Wednesday morning, half-way between Easter and Pentecost, the Nevsky Cathedral in Leningrad was filled with worshippers and we were ushered to an area where we could see and hear the liturgy. One of our group, Michael Roshak, a proto-deacon in the Orthodox Church of America, was invited to participate in the liturgy and he chanted some of the scriptures in English for our benefit (the rest of the liturgy was in Church Slavic). We were given places of honour in the procession around the cathedral and were delighted to see the radiant faces of the congregants pressing close to be splashed by the water being whisked about by the priest, and encouraging us to join with them. Bells rang, water splashed, voices sang to celebrate the gospel message of the day, John 7:37-39, which reads in part, *'Whoever is thirsty should come to me and drink. As the scripture says, 'Whoever believes in me, streams of living water will pour out from his heart.' (T.E.V.)*

Indeed, we sensed a deep conviction among the church leaders we met that "streams of living water" do flow out of the believing community. The Dean of the theological college in Leningrad said, "The main purpose of our theological education is to educate for practical pastoral service. Since the revolution we have come to know much better the spiritual treasures of our own church. And not only those of our own church but also the spiritual treasures of others." We were gathered with the students of the Theological Academy, the leaders of the Leningrad churches (Baptist, Lutheran, Orthodox) and the leaders of the Jewish community. Seventy years ago one would never expect to see such a group meeting together. Animosity, prejudice and suspicion would have kept them apart.

Members of study tour with Michael Roshak (left centre), proto-deacon, Orthodox Church of America.

"From the time of Peter the Great to 1917 the Orthodox Church was a department of government," said the Dean, "clergy felt themselves to be instruments of the government. Since the revolution there have been radical changes in the mentality of students and church leaders." It takes a giant step in the short span of seventy years to come to the place where a Baptist minister can assure us that, "Not only do we (religious leaders) meet frequently but we have a common ministry. We have this obligation to be a model — a witness. In the USSR the church tries to be the light and the salt."

In contrast to the rather forthright comments at this Leningrad meeting was the frustrating meeting with religious leaders in Tallinn which included the Liaison Officer of the Department of Religious Affairs (translate — government official). The Liaison Officer chaired and dominated the discussion. Responses by religious leaders to our questions were guarded and ambiguous, while those from the Liaison Officer were superficial "party-line" stuff. We left that meeting annoyed and disappointed until one of our group declared it the most important thing we had done on our tour. She was right! We began to realize that these people live with this all the time while we found it hard to bear for an hour. Being the salt and the light here takes patience and, no doubt, sends the believer searching for streams of living water on many occasions.

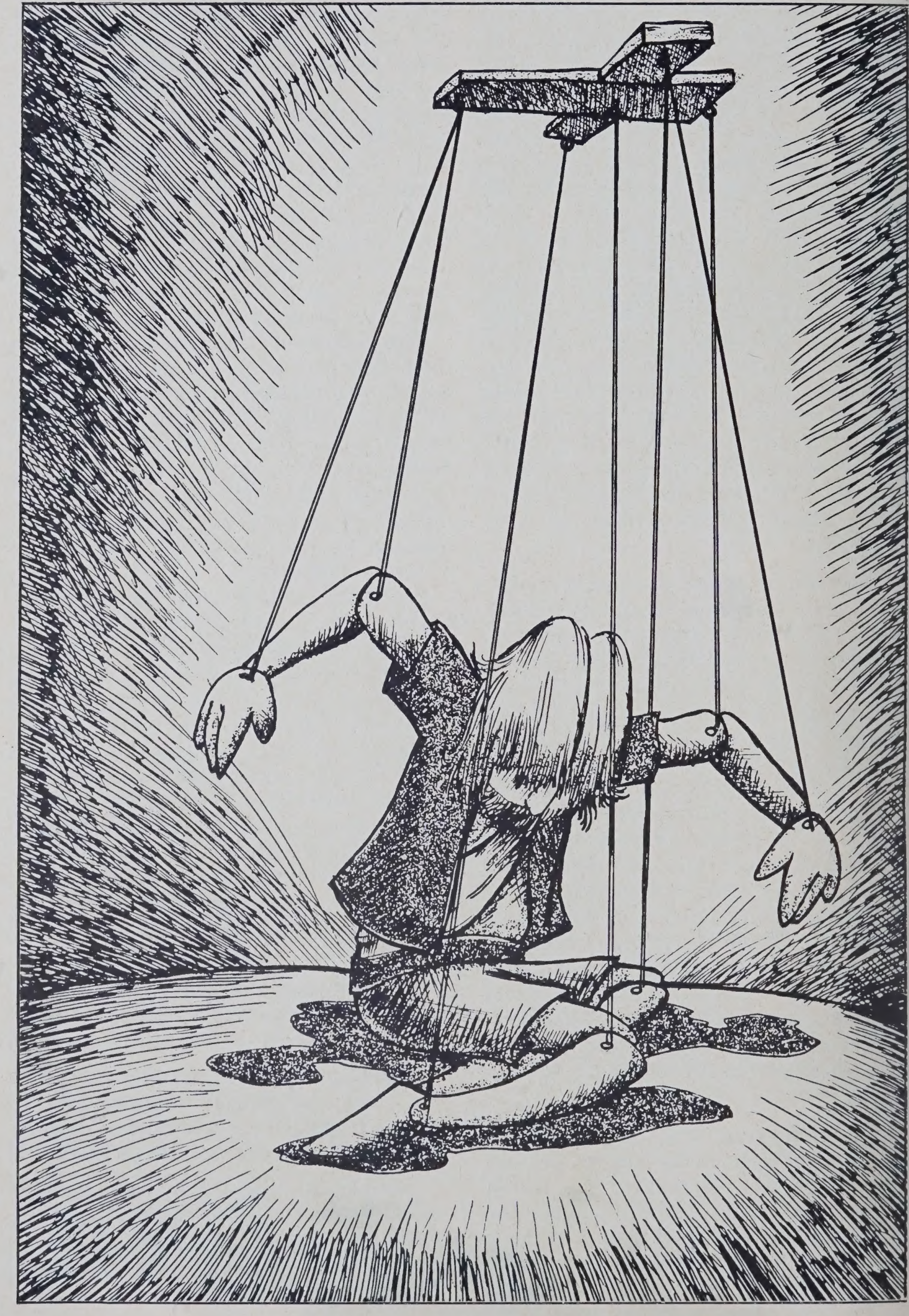
Later we discovered that the Methodist minister in Tallinn has been refused exit visas to attend conferences or take courses in another country on sixteen occasions. We learned that one priest in Leningrad was rejoicing because he had finally received permission, after many requests, to live closer to his parish. His new lodgings are only two hours from his parish. We were more understanding of editors at the Russian Orthodox Publishing House who responded defensively when pressed about not printing learning resources for children. It is very difficult for North Americans to believe that such action on the part of a publisher could be a criminal offence. (The Soviet Union declares itself to be an atheist state. It is illegal for anyone other than a parent to teach religion to children under the age of eighteen.)

Since my return our office has been receiving "The Moscow Herald", a publication of the Orthodox Publishing House to mark the 1,000th Anniversary of the Baptism of Kievan Rus. It contains a variety of informational articles not only on the Orthodox Church but on all the religious groups in the Soviet Union. Not one word of this paper could be construed to be critical of government policy in relation to religious groups either in the present or the past. There is nothing that could be considered controversial in any way. It is a reflection of what it is necessary to do in order to be allowed to publish. This is what churches in the Soviet Union must live with if they wish to survive in a visible way. Compromises must be made and, no doubt, a sense of guilt must be dealt with.

The obligation to be a model is quite literal here in that the life one lives may be the only intimation one's neighbours will have of faith. The icons were once known as the Bible of the illiterate. On display in public museums they continue to be the only scripture many of the public have an opportunity to read unless one can see the Good News in the life of one's neighbour.

And what I wonder, was the message conveyed by our presence? Aside from providing some foreign exchange, did the fact that a group of church people came to visit churches in the Soviet Union make an impact on anyone? I don't know, except that one of our guides was delighted to be with us for it was the first time she had had an opportunity to visit the churches and seminaries and to hear what religious leaders had to say. We left the USSR after two intense weeks bearing the blessings of Christian friends and the following messages:

> *The effort of the devil is no less in North America than the USSR. The danger for the church is not to be the salt and the light.* A Baptist minister.
>
> *The basic thing we have in common is a love for all people. When we take this as a principle for all the world then there will be peace.* A Jewish rabbi.
>
> *I hope you have felt the openness of our hearts and our readiness to continue to work for the unity of the church and peace in the world.* Metropolitan Filaret.



Lonely Puppet

My soul implores the lonely puppet
Who stumbles in the night,
Waiting for dawn to signal his end
Without ever knowing why it all began.
Reach beyond the realm of lies
Beyond,
For there is someone who can love you
In a greater way
Than I ever could.
Remember the wrong answers here,
The blind souls living to die.
Reach beyond,
To the answer they never knew,
Cut your strings
And realize
How much your life is really worth,
For the greatest gift
That love can give
Hung dying for you, my friend.

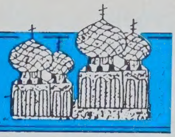
Katherine Graham Collins

Estimates 1988

Grants: to interchurch organizations and Christian literature groups worldwide	$ 13,600	1.2%
Administration: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses	171,950	14.9
Mission Education: includes salaries for 3 executive and 4 support staff, resources for Adult, Youth, and Children, *Glad Tidings* and the Book Room	222,364	19.3
Area Educational Consultants: salaries and expenses of 7 Area Educational Consultants whose work relates to leadership training, Christian education and work with groups of all ages	256,540	22.3
Board of World Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board	488,250	42.3
	$1,152,704	100%

Synodical Objectives have been accepted for	977,216
The balance will have to come from legacies, gifts and interest	175,488
	$1,152,704

PEOPLES AND CHURCHES OF THE USSR
Mission Study 1987-88



Sergius Speaks!

An idea for groups to use with this year's Mission Study.

Interviewer: On the front of our reading book is a picture of Holy Trinity—St. Sergius Monastery (Lavra). Today I have with me this very Sergius for whom the monastery is named — Sergius of Radonezh.
Sergius, why are you known in this particular way?

Sergius: Well you see, Sergius is a very common name in my country. It was the name of an early martyr. When I became a monk I replaced the name my parents gave me, Bartholomew, with the name Sergius. The hermitage where I had my hair tonsured (that is cut) was near Radonezh. Since there are several monks called Sergius, I was identified as the one who lives at Radonezh.

Interviewer: Did you always want to be a monk?

Sergius: No. As a child I liked to visit the monks but I was not very bright. I couldn't read like my brothers, Stephen and Peter. I didn't like school very much. I felt like a failure.

Interviewer: We have heard that all this changed in a miraculous way. The story is that while you were searching for one of your father's cows you came upon a monk at prayer, that he blessed you in some way and predicted that you would become a student and would exceed your brothers in ability. Indeed you became an avid reader and student and a leader as well.

Sergius: (chuckling) Yes, there are many stories and it was something like that. That monk believed in me and gave me confidence. I love to read the Bible and the liturgical texts. But I am not a scholar — I write nothing.

Interviewer: What did you do to become a monk?

Sergius: Well, as things turned out my father, Cyril, became ill and could no longer live as a peasant. It was the custom for families in trouble to go to the monasteries. My father and I entered the men's monastery and my mother, Mary, entered the women's monastery.

Interviewer: Where were your brothers?

Sergius: They had married but Stephen's wife died and he came to join my father and me. When our parents died Stephen and I built a hermitage in the woods — a shelter and a chapel. Stephen soon left but I liked it there and stayed. That is where I was tonsured and became a monk.

Interviewer: The hermitage eventually became the Holy Trinity Monastery, I understand. How did that happen?

Sergius: People used to come asking for my blessing and eventually other monks came to stay. We lived a simple life — cutting and carrying wood, baking bread and praying.

Interviewer: You became Abbot but as I heard it, it took some persuading.

Sergius: I did not want to make decisions, give orders, be in a place of honour. Actually I refused even the Bishop. But when he said to me, "You have gained everything except obedience," I was shamed. I agreed to be the Superior.

Interviewer: What do you think was the most important thing you did as Abbot of the monastery?

Sergius: Looking back I would say it was putting my trust and faith in God alone. I determined that I would depend on no one but God, regardless of what happened to me.

Interviewer: Would you give us an example of what you mean?

Sergius: Often I was asked by Metropolitan Aleksii to visit princes in the area and try to convince them that unity and peace were more important than their personal gain. They were always squabbling or stealing land. At the time the Mongols held power. They had been our overlords for nearly 200 years. They extracted high tribute from us. My family and many others were boyars, wealthy landowners, before the Mongols. We were made poor by the taxes they extracted. It did not help our cause to have our rulers fighting among themselves.

Interviewer: I heard that on one occasion you even closed the churches in an effort to get them to listen to you.

Sergius: That is right. It was the hardest thing I ever had to do. Prince Boris had taken over Nizhni-Novgorod illegally. Metropolitan Aleksii sent me to convince him to leave Nizhni-Novgorod to its rightful owners but he refused to listen. He was so stubborn that I had little choice. So, I closed the churches. That was very hard. I pray I will never have to do that again.

Interviewer: But it is the battle of the Field of Woodcocks for which you are most remembered. 1380 — a very famous historic moment.

Sergius: It was essential that we join together and make a stand against the Mongols. They were angry that Prince Dmitrii was going to build a kremlin (wall) around Moscow and they were determined to subdue the whole of Russia by sacking the churches and massacring the people. Dmitrii was afraid but determined and I encouraged him. "God will help Thee," I said. Dmitrii persevered and managed to unite the princes who took their stand under the 8-pointed cross on the Field of Woodcocks. The battle was won. We were victorious even though we were fewer in number.

Interviewer: Were the Mongols then defeated and expelled from the country?

Sergius: No, by no means. That took many more years. But now our people were united. They overcame their petty differences. My monastery was dedicated to the Holy Trinity. It was always my hope that as people worshipped the unity of the Trinity they would learn to live together as one nation.

Interviewer: I understand that Aleksii wanted you to be his successor as Metropolitan.

Sergius: Oh, I could not do that! I was disobedient, no doubt. He offered to place the pectoral cross round my neck with its gold and jewels. I said, "From my youth I have not liked gold and I wish to remain poor in my old age."

Interviewer: Are you disappointed that they buried you in the Trinity Cathedral rather than among the monks in the monastery as you requested?

Sergius: Oh no. That does not matter. I know that people come and that they say miracles happen. But what I pray is that people will continue to seek peace and unity, that they will be faithful and that they will cultivate humility and hospitality.

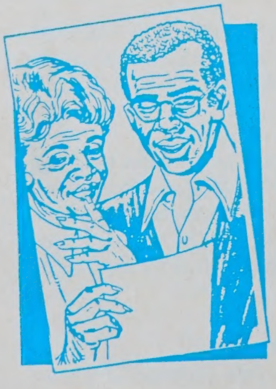
Interviewer: Thank you St. Sergius for sharing with us. You will be pleased to know that pilgrims persisted in coming to Holy Trinity-St. Sergius Monastery even when it was closed by Stalin's government. And you will no doubt be pleased to know that since its opening after World War II it has become a centre of pilgrimage for Soviets and for visitors to the USSR from around the world.

Adapted by Barbara Woodruff from *One Thousand Years:* Stories from the History of Christianity in the USSR by J. Martin Bailey, Friendship Press, N.Y. See pages 19-24.

The Circle Goes on Turning

A Description of Mission and/or Christian Education

by Frances Nugent



An old definition of education says that "education is a developing of the mind and not a stuffing of the memory". How true, especially in the work and life of the church. We believe our mission is to help people to know Jesus Christ and to encourage them to be his disciples. We do this as:

- we worship together, pray for guidance, listen to sermons and sing God's praise
- we draw apart to be alone, to think, to pray and rejoice in God's love
- we reach out in service to those around us in our communities in practical ways, and financially to those further away
- we enjoy the fellowship of one another as we share a pot-luck meal or an after-church coffee and sometimes discover ourselves in the role of a priest as someone shares concerns of the day. Sometimes we are the confessor as we share our burdens with another
- we gather to study and learn together, more of Christ's will for us in our community and in the world.

Christ is at the centre of all we do. And we believe that we are called to share him with all peoples everywhere.

If this is so, at some time in our past there has been an accumulation of facts and an understanding of truths that have encouraged us — and compelled us — to make a definite and firm decision concerning our faith. Some see the light on the Damascus road and the decision is swift and sure. Most however, come to it over a much longer period of time, and long-term witnessing by those around them is essential to their eventual commitment. It is like a circle that goes round and round, for somewhere along the way, we who would teach have had to learn, and have had to make the same kind of decisions we would help others to make. The old saying that "you can no more teach what you don't know than you can come back from a place where you've never been" is so very true. To share Christ we must first know him ourselves and to know him we must know *about* him and come to understand his teachings.

A definition imprinted on my mind in my long-ago-days at Ewart said: "Christian Education is the ministry by which the Christian church nurtures its constituency into a mature discipleship". Why I've remembered it this long, I'm not sure, but these many years later four points stand out particularly:

1. Christian Education is a ministry and therefore, those involved in it must be
   - committed Christians
   - know what they believe concerning God, Jesus Christ, the Bible, the Church, and our own Presbyterian heritage
   - trained in the skills of teaching and sharing their faith with others
   - feel called to their task — not just because the session or Christian Education committee asked, but because they know in their hearts they have been called by God to do it
2. The Christian church nurtures . . .
   - to nurture is to feed, to love, to care for and to help to grow
   - to nurture is also to teach in order to give persons the foundation and background needed to reach their greatest potential — indeed all of us are forever in this position of learning, coming to deeper understanding and reaching further in our faith
3. . . . its constituency . . .
   Christian education is not just for children, but for all people within its reach — believers, non-believers, children, teens, adults
4. . . . into a mature discipleship . . .
   - to mature, is, in a sense, to have arrived at a certain position in life, yet at the same time to have a willingness to keep on growing and learning and sharing
   - a mature disciple
     : has made a life commitment to Jesus Christ
     : has knowledge and faith to share
     : at the same time, continues to learn and gain a deeper understanding of that faith and the Christian life.

One day, a woman talking over the back fence to her neighbour was heard to remark, "I'd better not tell you any more about that. I've already told you more than I know myself!" To have this happen in the church's education programme is disastrous — yet we all know it does happen more often than we care to admit, in both Christian and Mission Education. Therefore, as church educators we have to:

- know the One we serve and be firmly committed disciples

- teach with assurance, using every skill we have been given
- share our faith with others, ministering to their needs where they are, whether the needs be in their spiritual lives or in their struggle for justice and fairness in their rights as human beings.

And so the circle goes on turning. We hear the Good News of the Gospel. We respond to it and accept it for our lives. We share it with others. Helping it all happen is the responsibility of those who serve in the fields of Mission and Christian Education.

In Memoriam

Hughanna Ralston

Former Principal of the Missionary and Deaconess Training School (now Ewart College), Mrs. G.D. (Hughanna) Ralston, died in Toronto last October 8, 1987 at the age of 101 years.

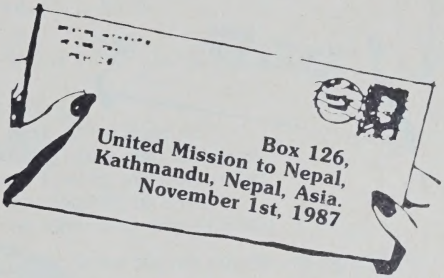
Appointed in 1940, she spent seventeen years as principal, giving herself unsparingly to the work. Her sense of humor, radiant smile and rare quality of youthfulness are traits her students remember well.

Mrs. Ralston was born in Ontario but spent many years in Regina, Saskatchewan where her late husband was principal of the provincial Normal School. She was an active member of First Church, Regina and an energetic worker for the Women's Missionary Society.

Mrs. Ralston was a graduate of the University of Western Ontario and of the College of Education. She left two daughters Jean Sheffield of Portland, Ontario and Beth Gregory, Aurora, Ontario and one son Robert in Pennsylvania, as well as a number of grandchildren and great-grandchildren.

Mrs. Ralston brought a wealth of experience to the work of the Presbyterian Church in Canada. This, combined with her natural warmth and graciousness and her executive capabilities, made her an extremely valuable asset. She will be greatly missed.

Dear friends,



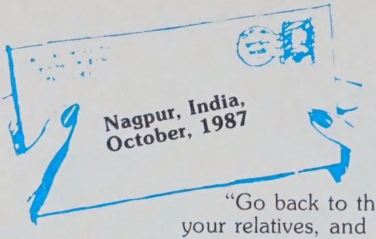
Forty years ago this month I sailed for India. My brother recently wrote that to him it seemed like a hundred years, but to me it seems much less.

This year has been busy as usual. For the first year since starting teaching I have taught only in the post basic bachelor course. The one in which I am mostly involved is the Child Health course, but I did teach in the Adult Nursing course and the Community Health also. During each year we have to go out of Kathmandu for a couple of weeks to supervise the practice teaching of our students. This year I went to an industrial town in the south called Biratnagar. It was a special joy because nearly all of the teachers who teach there were former students of mine either at Shanta Bhawan Nursing Campus or Mahabaudha Campus where I used to teach also. They had a lovely dinner party for me one night.

My plan is to work till the end of December. From then I will start dismantling my house after forty years. On January 14th I hope to visit the Bhil field where I worked for 24 years and meet those people whom I have not seen since 1977. I know there will be a lot of changes in institutions but it is the people I want to see. From there the plan is to come back to Delhi for the famous Sanjay Gandhi Gold Cup Show. Last year my Shuburus Cruise Control won the gold cup. (Before visiting the Bhil field I hope to attend one dog show in Delhi.)

It has been a joy to know people who will receive this letter. It is good to know that people remember us and pray for us all. It has been a rich experience to be supported all these years by the Presbyterian Church in Canada and to have had such wonderful support. They think of all our needs and provide for us so very well indeed. It has been rewarding to have been able to start the School of Nursing in Jobat and even more rewarding to continue to hear from many of the students. Many of those former students are now not only leaders in the church but also in the community. Several of them are now working in foreign countries. It was a real challenge during the three years I was working in W.H.O. to have been heavily involved in the starting of 40 new schools for Auxiliary Midwives, 22 in the province of U.P. and 18 in Bihar. It has been a joy also to continue hearing from those students, 90% of whom have now taken a post graduate degree after stating when they came for orientation course that they were sure no one would ever send them. Then it has been rewarding again to have taught some of the same students through two years of Post Basic bachelor's degree course and to see them evolve into leaders in their profession. Some of these people are also now leaders in the Church. For all these many blessings, to God be the praise.

Sincerely,
Mary Nichol.



Nagpur, India,
October, 1987

"Go back to the land of your fathers, and to
your relatives, and I will be with you." (Genesis 31:3)
"For I know the plans I have for you declares the Lord,
plans to prosper you and not to harm you,
plans to give you hope and a future." (Jeremiah 29:11)

Although the above verses were originally spoken to people in quite different circumstances to mine, the Spirit of God has shown me that they are for me also. Lately as I've earnestly sought the Lord regarding my future, He has also spoken through brothers and sisters in the fellowship, through colleagues in CMAI, and confirmed by my doctor, that it is time to return "to the land of my fathers."

This year the monsoon has been scanty in this area, so it was a hot July — September. Just now, nights have cooled down to 16C (4 below normal). We are thankful for water and regular electricity. The Diwali festival has just ended and there was no scarcity of fireworks. The noise kept on for a week!

Since my return from holiday, last summer in Canada, I was asked to teach nutrition to a group of 14 Wardens in Training at the Wardens' Training Centre of the Church of North India Care Centre. In the Church fellowship I've been playing the keyboard, and enjoying that. We did a medley of 3 special numbers at Easter (choir, 2 guitars and keyboard). We now have a new Christian fellow who also plays keyboard, and can take my place. In CMAI, the work has been mainly assisting with publications, minutes at meetings, correspondence, membership, registrations for conferences.

Unfortunately, all of the above activities have been curtailed lately. On August 9th, I was bitten by a domestic (not a stray) dog. The wound was deep, healing slowly (because of varicose veins the doctor said) and also had become infected. That was almost healed when on September 10th night, my right ankle (same leg) became very inflamed and tender and I was unable to put any weight on it. Out came the crutches from 2 years ago. Since then, I've been home. Doctors have tried a variety of medication without too much response. I was off all drugs for 2 weeks, then blood tests. Now I'm back on drug therapy, and the Orthopaedic specialist calls it arthritis.

The physical condition has also had some bearing on the decision to come home now. I pray for energy to be able to get everything that has to be done, done before I leave, and that I'll be able to travel without too much difficulty.

As I come back to Canada there is a real sense of the ending of another chapter of life — that my work in India is finished, and that there are competent people here to carry on. Although I'll miss many friends here (I'm told I'll be missed also), and the way of life in India, there is a sense in which when God says "Go" I must obey. He leads a step at a time, and I trust that once back in Canada, He'll make the next clear.

Please address all future correspondence c/o Board of World Mission, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 or c/o Emerson Knott, Box 373, Thornbury, Ontario, N0H 2P0

Yours in His Service,
Eleanor L. Knott

W.M.S. WD

The Presbyterian Church in Canada

75th Anniversary

1989

'Do Not Cling to Me'

John 20:17, NEB

by Stephen Farris

Let go, Mary. Jesus has work to do. And so do you.

The risen Christ never forbade Mary to touch him. The tense of the verb in John's Gospel makes that absolutely clear. He was, in fact, telling her to let go. The Gospel pictures Mary already touching, grasping Jesus, perhaps all too firmly.

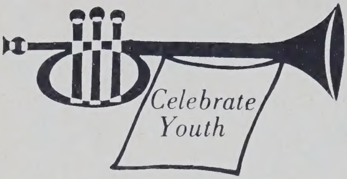
The Gospels are always concerned to show the reality of the risen Lord. He is no spectre or ghost; he can be touched, can eat, can be clung to. But his work is not accomplished with a series of startling appearances. The cycle of his life remains to be completed. He must ascend to his Father and God; must take up the power and glory that are his.

Nor is it Mary's task merely to adore, to cling to her risen master. She has a task to perform. "Go ...tell."

Neither may we remain 'in the garden' enjoying an Easter thrill. Nor may we cling to a momentary vision of Jesus. Easter is for Mary, for the church and for us only the beginning.

Jesus has work to do. And so do we.

Used with permission. Courtesy Board of Congregational Life.



Children and the World Day of Prayer

The theme of this year's World Day of Prayer service is "Open Doors". It was chosen by the women of Brazil and speaks to the way doors are opening and closing all around them as their country struggles to find the way to true fulfillment as the people of God.

The preparation of the material for use with children in Canada was for me the opening of a new door as children and adults worked together to prepare an experience of discovery which culminated in worship.

This workshop proved again as one of the children said in evaluation, "Even children can open doors right where we are." And then another child added, "If the adults *let* us".

This can be a meaningful experience for children as they discover how the people of Brazil face up to their difficulties and dangers and yet maintain and express their faith in God. This is another way children can share in the mission of the Church as they pray together with other Christians around the world.

If you would like to get copies of this material write to: **The Women's Inter-Church Council of Canada, 77 Charles St. W., Toronto, Ontario M5S 1K5.**

Duke of Edinburgh Awards

The Duke of Edinburgh Awards offer young people between the ages of 14 to 25 an opportunity to participate and serve in ways that benefit all of Canadian Society. This programme stimulates and encourages:

— self-reliance and self-discipline
— personal discovery
— initiative and creativity
— the spirit of adventure
— fitness of mind and body
— and fosters international understanding

More than 20,000 young Canadians are now participating in the awards programme either as members of organized youth groups, through schools, or as individuals. Under adult guidance and assessment the programme offers them an opportunity to broaden their interests and share in experiences that may help to open many new doors for them in the future.

If you, or someone you know is interested in this programme write to: The Duke of Edinburgh's Award, 112 Merton Street (3rd floor), Toronto, Ontario M4S 2Z8. New doors are opening up to children and youth which will help them to grow as individuals physically, emotionally and mentally. In this new year let us also hold open to our young people the doors leading to opportunities to grow in their faith in God.

Lois Powrie

NEWS

CANADIANS URGE REOPENING OF BEIRUT EMBASSY

OTTAWA — Following a 15-day trip to the Middle East, a delegation of the Canadian Council of Churches has urged the Canadian government to reopen the embassy in Beirut it closed in June 1985 when it decided the staff's safety was at risk. Delegation member Bruce McLeod, a former moderator of the United Church of Canada, said the closure is "interpreted as saying Lebanon has no future." It also said that imported North American Christian fundamentalism in the Middle East is increasing tension and mistrust there. (EPS)

WMS President Grace Jess was a member of the delegation.

ADVENTIST OPENINGS FOR WOMEN

WASHINGTON — The Executive Committee of the General Conference of Seventh-day Adventists has created 88 new positions on conference standing committees so as to be able to appoint women to all of them. SdA General Conference President Neal Wilson said the action is part of the fulfilment of a 1985 conference mandate to provide wider opportunities for service to women in all areas not requiring ordination. (EPS)

IRISH PRESBYTERIANS FAULT ANGLO-IRISH AGREEMENT

BELFAST — The General Board of the Presbyterian Church of Ireland called (29 October) the Anglo-Irish Agreement (which gives the Republic of Ireland some say in the affairs of Northern Ireland, a province of the United Kingdom) "at least in part structurally defective". It said that the agreement "has not led to peace, stability, and reconciliation for Northern Ireland people as a whole." It urged "radical review of the . . . agreement . . . with a view to its reform." About 95 percent of the PCI membership lives in Northern Ireland. Unionist politicians there have been strongly critical of the agreement. Roman Catholics are a majority in the republic and a minority in the province. (EPS)

AMNESTY INTERNATIONAL SPOTLIGHTS CHINESE BISHOP

GENEVA — In its November bulletin, the French-speaking Swiss section of Amnesty International highlights Chinese Roman Catholic Bishop Peter Joseph Fan Xueyan, jailed or under house arrest in China almost continually since 1958. He is one of the last Chinese Roman Catholic bishops consecrated under Vatican auspices, and has strongly opposed the official policy of Chinese Catholicism since the 1950s to cut links with the Vatican. (EPS)

USSR: OPEN LETTER ASKS CHANGES IN RELIGION LAW

MOSCOW — At a news conference here (11 September), reported by Keston College in England, a group of Christians released a letter detailing a series of changes they would like to see in the legal situation of churches and religious groups in the Soviet Union.

Their letter, addressed to Soviet President Andrei Gromyko and Soviet Communist Party General Secretary Mikhail Gorbachev, listed 11 areas of concern. At the time, the letter had been signed by 32 Christians from several traditions, including Eastern Orthodox, Lutheran, Roman Catholic, and Oriental Orthodox.

Among the 11 proposed changes are that the church and religious societies be granted the status of a juridical person, that antireligious propaganda and organizations be given equal status in Article 52 of the Soviet constitution, that a 1929 decree be changed to allow the creation of charitable bodies within the framework of the church, that the church be given access to mass media, and that alternative service be offered to religious conscientious objectors. (EPS)

GUYANA: CHURCH NEWSPAPER SUSPENDED

GEORGETOWN — "The Catholic Standard," was forced to suspend publication last month when the government blocked donated newsprint from entering the country after the newspaper's supply had run out. The Inter American Press Association calls it the "sole independent voice in Guyana." (EPS)

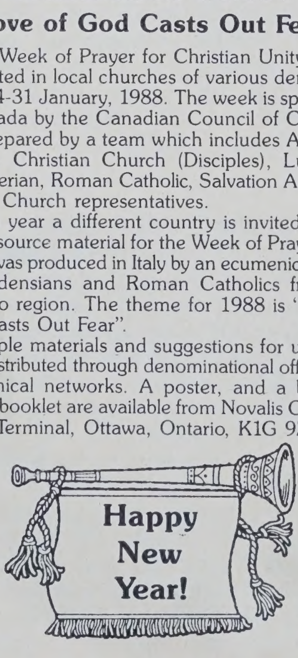
WEEK OF PRAYER FOR CHRISTIAN UNITY

"Love of God Casts Out Fear"

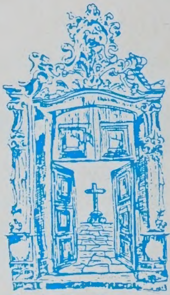
The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations 24-31 January, 1988. The week is sponsored in Canada by the Canadian Council of Churches and prepared by a team which includes Anglican, Baptist, Christian Church (Disciples), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

Each year a different country is invited to prepare resource material for the Week of Prayer. This year it was produced in Italy by an ecumenical group of Waldensians and Roman Catholics from the Pinerolo region. The theme for 1988 is "Love of God Casts Out Fear".

Sample materials and suggestions for use have been distributed through denominational offices and ecumenical networks. A poster, and a bilingual service booklet are available from Novalis C.P./Box 9700, Terminal, Ottawa, Ontario, K1G 9Z9.



WORLD DAY OF PRAYER
March 4, 1988



Cross from the public fountain of Alto das Cabecas in Ouro Prêto

THEME: OPEN DOORS

"Open Doors" is the theme for the 1988 World Day of Prayer as it enters its second century. Written for world-wide use by the women of Brazil, it raises up their social, cultural and environmental concerns and invites participants to reflect on how these same concerns touch our own situations. It is a time for Christians in 170 countries to share their hopes for a more just world and be inspired to take action as they join in global prayer on March 4th.

A new resource for leaders of children on the same theme was prepared for the first time this year with children themselves. It will be used by schools, Sunday Schools, and Youth Groups. A large print service and a taped service are available for use in institutions and nursing homes.

Since 1919 Canadians have participated in this ecumenical prayer movement which is sponsored in Canada by the Women's Inter-Church Council of Canada, a national, ecumenical council representing eleven denominations. Let us expand the scope of this service in every community of this nation. May it open doors to world-wide understanding and peace!

For more information or resource materials contact the WICC, 77 Charles St. W., Toronto, Ontario M5S 1K5. Contact persons: Donna Hunter or Marta Condolo, (416) 922-6177.

Books

Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

THE MAKING OF A WRITER: A Christian Writer's Guide

by Sherwood Eliot Wirt.
Published by Augsburg, Minneapolis.
Price $12.95.

Sherwood Eliot Wirt knows how to motivate would-be Christian writers. Former editor of *Decision* magazine and founder of the Decision School of Christian Writing, he is an active writer and teacher and the author of numerous books.

Anyone wishing to be a published writer, especially in Christian publications, would benefit from Wirt's instructive guidelines. His practical suggestions are written in an upbeat, positive style. I particularly appreciated his careful use of scripture to motivate readers/writers. Through it Wirt reminds us of the power of the "word" and of the imperative to use our gifts for God.

There is a market for anyone who is serious about being published. Wirt directs the reader to this market in fast, specific steps. As well, there is a great need for the writer who can reach the hearts of ordinary persons, particularly those who have not heard the "good news": "If you will make yourself a window through which your readers can see spiritual reality, you will be published — never fear."

As a published writer, and a graduate of a Writer's School, I highly recommend this book for anyone who wants to share their talents through the written word.

June Stevenson

WOLFHUNTER *by Joel Kauffmann. Published by Abingdon Press. Price $11.95 (Ages 6-12)*

Twelve-year-old Josh loves animals. So why does he let his friends convince him to hunt and kill a stray dog named Wolf?

With the help of his sister Ruthie and a mysterious woman named Maggie, Josh discovers that God has shown us another way to "kill" our enemies — with love. Fearing the responsibility love brings, Josh drives Wolf back into the woods.

Josh discovers something else about God's love — forgiveness. Can he reach Wolf before she is hunted down by his impatient friends?

Caught up in a largely artificial lifestyle with its many distractions and rigid social patterns, many young people have little true contact with the natural world. The woodland, the natural environment and all its inhabitants have become foreign to the majority of our society.

I think this book will instill in young readers an awareness, love, reverence and understanding of the natural world, and a peace that comes from a right relationship with God and all God's creatures.

Footnote: Originally written as a movie script, the film version of *Wolfhunter* was nominated by the Christian Film Distributors Association as Best Children's Film of the Year.

Judy Lee

wms highlights

SYNODICAL NEWS

The Executive of **Quebec and Eastern Ontario** Synodical met at St. Giles Church, Baie d'Urfe, Quebec. The fall meeting began with Elizabeth Kennedy, president introducing Roxianne Walker to lead the worship from Haggai, "A Model for Catching the Vision Again", our theme. To build for the Lord we must follow our vision in the knowledge He is with us in all that glorifies Him. We are encouraged through prayer by strength for success.

"A New Vision" in programming and handling resources gave new ideas.

Gloria Purcell, Brockville Presbyterial was installed as second vice president by Lynda Hoffos, A.E.C. Later Miss Hoffos' resignation was accepted with regret. Lynda will be moving to Toronto & Kingston Synodical prior to her marriage.

Letters will be sent to the Government of Japan in support of Rev. Jack McIntosh and others in the Church there.

PRESBYTERIAL NEWS

Beautiful balmy weather and colourful fall foliage added to the enjoyment as women gathered at the Presbyterian Camp D'Action Biblique in **Richmond,** Quebec in September for their Annual Fall Retreat. Those in attendance from the Sherbrooke, Lennoxville, Richmond area were joined by Dr. Ruth Whitehead and Sylvia Brown of Ottawa. All enjoyed a day of spiritual refreshment and inspiration through devotions, study and music.

Maureen Sullivan played the guitar as she led in a sing-song and Marion Sutherland sang a solo in keeping with the theme for the day which was "Caring and Sharing in Prayer". Sylvia Brown was in charge of the devotions.

Joyce McLeod, Presbyterial President, introduced Dr. Whitehead who conducted a workshop in the morning and in the afternoon showed slides of her trip to Thailand last January.

Members brought a box lunch for the noon break. Fran Dewar and Margaret Converse prepared the evening meal with various ones bringing dessert.

Westminster Presbyterial Fall Rally was held on September 23 at St. John's Church, White Rock, the theme being "Understand Our Neighbour": understand through Worship, through 'Being There', through Music, through Caring, through prayer.

Guest Speaker, Barbara Woodruff, Secretary for Adult Work, National Staff, spoke of her recent trip to the USSR, showing slides of many of the churches she visited there. Other speakers included Miss Dorothy Keller on the Northwest International Mission Conference recently held in Langley, B.C., and Miss Ivy Howard, A.E.C. on "Why People Drop Out." Music and singing was provided by members from various Fraser Valley churches.

The Annual Fall Rally of **Brandon** Presbyterial WMS was held in First Church, Brandon on October 14. Theme for the day was "God Calls us to New Visions".

The Rev. M.M. Kinsman of Hartney, Melita, Boissevain and Bellafield area led the opening worship service and spoke on gifts. If we used the gifts given to us in doing His work we would receive the greatest gift of all — 'The gift of the Holy Spirit'. Mrs. E. Munroe then favoured us with a solo.

Reports on Council and Congress were given by Miss M. Harper and Mrs. E. Irving.

Following lunch Mrs. E. Irving conducted a guessing game and Mrs. M. Baron of Carberry was winner.

Barbara Woodruff, Secretary for Adult Work, then showed slides and gave a talk on her study tour of the USSR which was both enjoyable and informative.

Miss J. McKay of St. Andrew's, Brandon took the closing exercises.

The Fall Rally of **West Toronto** Presbyterial was held in St. James Church, Long Branch, with Mrs. Dorothy Clark, President, in the chair.

Words of welcome were given by Mrs. Olive Cox and Mrs. Gwen Shantz gave the devotions. Music was by Mrs. Elizabeth Shields, soloist, accompanied by Mrs. Pak, organist.

Miss Margaret Paterson gave a very interesting presentation of slides of her tour of Korea, Japan and Taiwan last year. The largest Presbyterian gathering there is in Seoul. Her pictures gave us a good idea of the country's beauty spots and the work of the Church. Rev. H. Shantz pronounced the Benediction.

The Fall Rally of the **Moose Jaw** Presbyterial was held on September 19, 1987, at Knox Church, Briercrest, with approximately 25 women in attendance from Weyburn, Moose Jaw, Swift Current and Briercrest and five guests from the Regina Presbyterial. The meeting was conducted by Lois Donaldson, Vice-President.

Reports given at the Rally included the Annual Council meeting by Mary Findlay; Women's Camp at Christopher Lake on June 26-28 by Pauline Cassidy and a report on Congress '87 by Lois Noble and Mary Findlay. The Mission Study Packets to be used during the coming year were introduced by Margaret Gillies. The Briercrest group led a sing-song during the afternoon session. Also following the noon lunch Audrey Tysdal conducted a tour of the newly built Briercrest Community Centre. This building had been officially opened during August when Briercrest celebrated their 75th Anniversary.

At the close of the Fall Rally an amalgamation meeting was held, chaired by Mae Morris, Regina. The executive of the new South Saskatchewan is almost complete and plans are to have these officers installed at the Synodical Semi-Annual Meeting.

The Fall Rally of **Sarnia** Presbyterial was held October 20, at the Laurel Lea—St. Matthew's Church, Sarnia, commencing with a pot-luck supper. In attendance was missionary Dr. Richard Allen on furlough from Pakistan. He was introduced by Presbyterial president, Margaret Lester. Special music was supplied by the junior choir of the host church under the leadership of their minister, the Rev. Iona McLean. A committee was named to plan a one-hundredth celebration in 1988 of the Sarnia Presbyterial. Joyce Pritchard of Petrolia, assisted by four WMS members, introduced the USSR mission study. The Petrolia McAlpine sisters conducted the worship service at the close of the evening using their travel slides to illustrate the beauty of Psalm 65 as it was read.

East Toronto Presbyterial Fall Rally was held in Knox Church, Toronto on October 27, 1987.

As people gathered in the sanctuary, Mrs. Esther Powell led choruses accompanied by Mrs. Jean Keith on the piano. Mrs. Lorna Teare, the President, opened the meeting greeting all and thanking the three auxiliaries of Knox for the warm welcome.

During the evening Mrs. Marion Hawkins presented the meditation and Miss Hanneke Cost Budde of Fernie House delighted us with her solo and guitar accompaniment.

Mrs. Tam Corbett introduced Mrs. Otu of Nigeria who is with her husband at Knox College until mid-December. Mrs. Otu spoke briefly of her work in Nigeria with the Christian Girls in Training.

Mrs. Jean Dancey introduced guest speaker, the Rev. Peter Ruddell, Chairman of the Board of World Mission. He spoke of "Being in Mission" and showed slides of his visit with our missionaries in Nepal, India and Pakistan.

Mrs. Teare led in prayer for our missionaries, asking us to pray for the person who was named on the bookmark we held.

Vancouver Island Fall Rally was held September 16th at Knox Church, Port Alberni, theme — Loving is Forgiving. The opening address was given by the Rev. Glen Inglis, his text from Ephesians 3:1-14. As Paul encouraged the Gentiles to love one another and serve Jesus Christ in all they say and do, we too were encouraged to show love and understanding towards all our brothers and sisters in Christ.

Theme speaker was Mrs. Eills who spoke on loving and understanding our children: take time to listen to them and teach them to love one another.

Ivy Howard outlined our local Caring Ministries, encouraging us to listen when someone in our fellowship is hurting, visit them and reassure them of our caring and our love.

A lively sing-song followed and the meeting closed with prayer.

LOCAL NEWS EVENTS

An important event took place at the September meeting of the **Skye (Dunvegan)** WMS, held at the home of Mrs. Doris MacIntosh. Four Honorary Life Membership Certificates were presented to worthy members: Mrs. Standford MacCrimmon, Mrs. D.J. MacNeil, Mrs. John D. MacLeod and Mrs. Gordon Fresque. The presentations and addresses were made by Doris MacIntosh, Rhoda MacRae, Lynda Heinsma and Annabelle Hartrick. The presentation to Mrs. Fresque was made on behalf of both the Skye and Kenyon Auxiliaries. Mrs. Fresque is a member of both groups, and is the President of Glengarry Presbyterial. Mrs. Evelyn MacQueen is the President of the Skye Auxiliary and Mrs. Annabelle Hartrick is President of the Kenyon group. Members of both Skye and Kenyon Auxiliaries attended.

The WMS of **St. Andrew's, Victoria,** held their Fall Thankoffering on October 19th in the form of a Family Thanksgiving Dessert Party. This was the first attempt at holding an evening meeting and we were delightfully surprised that the attendance of some sixty plus included a number of men and children.

Each family brought a dessert and all shared in a time of fellowship over tea and coffee.

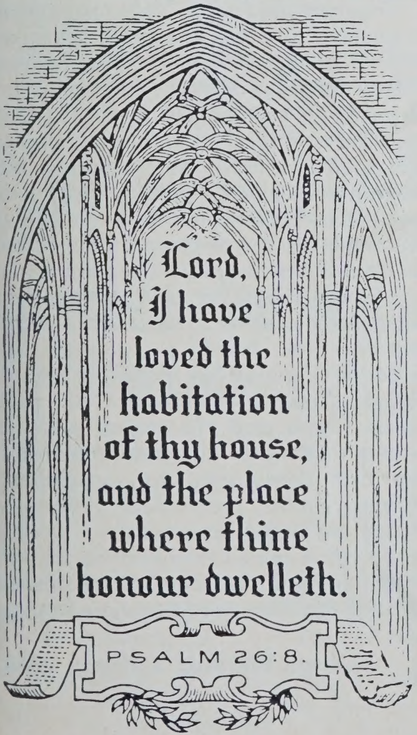
Mrs. Roseborough presided over a sing-song, followed by a Thanksgiving Service of Worship. Kathleen Jennings, church organist, then took us on a pictorial visit to the Orient from which she had recently returned. This interesting presentation was particularly informative as she reported on the many recent changes which were evident, especially in China. We hope to have an occasional early evening meeting from time to time, since this was so well received.

ANNIVERSARIES

The 75th anniversary of **Dewars** WMS, **Arnprior,** Ontario was celebrated at the home of Mrs. J.M. MacMillan, October 1st, 1987. Seventy-five years of meeting faithfully the first Thursday of each month is being continued by this small group.

Order of Canada Presented

Miss Cathie Nicoll, theme speaker at the Faith in Action (Ottawa) and Rainbow (Echo Valley) Conferences, was made a member of the Order of Canada on October 28th in the Senate Chamber of Parliament. This honour was bestowed for more than 50 years of work with young people in leadership training, through Inter-Varsity Christian Fellowship and Pioneer Camps. Our congratulations go to this gracious woman for an honour well deserved.



In The World - BWM News

CANADA

Five ministers were newly appointed to Church Extension work this summer: The Rev. **Kirk Summers** to Edgemont/Varsity Acres, Calgary, Alta., and **Peter Coutts** to Peninsula Church, Saanich, B.C. both starting July 1st; the Rev. **Elisabeth Forrester** to Seymour, N. Vancouver, B.C., commencing August 1st; the Rev. **Clive Simpson** to St. Paul's, Burlington, Ont., starting September 1st; and the Rev. **Douglas Crocker** to Grace Church, Surrey, B.C., commencing October 1st. Please remember them in your prayers.

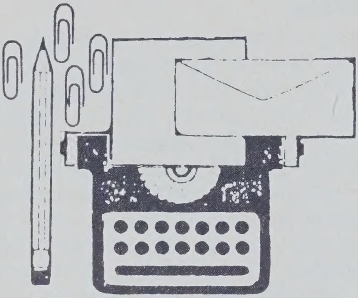
LESOTHO

Stewart Gillan is The Presbyterian Church in Canada missionary staff person in the Lesotho Evangelical Church (LEC). The LEC is a reformed church which has its roots in the Basel and Paris Missions.

Lesotho is surrounded entirely by the Republic of South Africa. Its chief export, and by far the largest segment of the gross national product, is migrant labour. Most Basotho men are employed or wish to find employment in the Republic. Therefore the largest Presbytery and some of the largest LEC congregations are in the R.S.A.

Stewart, after a year of orientation and language study, spent 8 months in an old congregation in Morija, Lesotho. He recently has been assigned to a congregation in the infamous Soweto township between Johannesburg and Pretoria, S. Africa. He is awaiting residence and work permits from S. African authorities. Stewart is due a mid-term furlough for 2 months beginning about Christmas time this year.

Our readers write:



A Ring of Lavender

To the WMS:

It is almost twenty-three years since a lady in our congregation approached me and asked me to a WMS meeting. She said with a shy laugh — "We study missions but we have lots of fun!" I had two babies at home and I needed outdoor air and to be appreciated and stimulated intellectually. In the WMS group I found women who educated me as to what the WMS was. They were patient as I asked questions (both silly and wise, I suspect), friendly, supportive, and allowed me to grow through the next twenty years and all the "stages", loving me through thick and thin. They cared for me as only women can, letting me express my faith in rather wierd ways, make mistakes with my tongue, argue and discuss. They listened to me, oh yes, they listened. I felt good that I was a part of reaching beyond the congregation, part of singing the song of Jesus' love to all nations.

My husband was elected an elder somewhere in the middle of my first decade of WMS membership. Not long after that the question of women becoming elders arose in our congregation and through the course of events became accepted. John (my husband) and I had many hot arguments about the issue. He did not think it was a good idea for women to become elders. Since then I have been nominated as elder and refused (by duress) and then renominated and refused of my own free will. When my friend and fellow WMS member, Marie, accepted a nomination to become an elder, I felt a mixture of jealousy and possessiveness. I said in my heart, "No Marie, don't do this to us!" We are your WMS family! We need your talent. We can challenge you! Why do you need this new road of service? There will not be enough of you left for us!" I confess I am nothing but a mother hen who will not let her chick explore new territory. (I weaken in my resolve as I think proudly of the women elders, all WMS members, at our recent Presbyterial communion service.)

So where am I going? What is it I crave to express? Just this. The WMS has much to hold lovingly in front of women today. Those attributes and gifts so freely given to me by the members of my WMS group must be extended in a continual ring of lavender. The love, the challenges, the excitement of being part of this family must be communicated continually to all women in our congregations. God deliver us from the assumption that they would not be interested. We as WMS members must invite another to sip the cup of this learning and bonding, to know the privilege of giving our monetary and intellectual resources. Through our Lord Jesus Christ and His power and His strength we must never falter from offering our community to newcomers. Phone. Smile. Proselytize! Wonderful things are being accomplished, people sent forth in Jesus Christ's name, our persons enriched, and our faith nourished through the Women's Missionary Society.

Joanne Watson, Calgary, Alta.

WMS (WD) STAFF OPENING

Area Educational Consultants required for work in Mission and Christian Education in the Synods/Synodicals of Saskatchewan, Manitoba & Northwestern Ontario and Quebec & Eastern Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

from a Woman's Perspective

From a Woman's Perspective is a newsletter sponsored by The Board of Ministry of The Presbyterian Church in Canada with the purpose of keeping women in touch with each other and sharing with the whole church their theological perspectives, biblical insights, special interests, joys, and concerns. The next issue: Abuse — Ethical Considerations

From a Woman's Perspective is published in May and November. The cost is $5.00 for a 2-year subscription.

TO SUBSCRIBE: Send name, address and postal code along with your cheque for $5.00 to: **From a Woman's Perspective,**
Board of Ministry,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7.

The newsletter has recently changed to subscriptions. Donations to help in promotion and development during this transition would be welcomed.

In Remembrance

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GLAD TIDINGS

FEBRUARY 1988

Volume 64 No. 2 **GLAD TIDINGS** February 1988

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Weather and Arrows for Ducks

by Laurie Jackson

A few weeks ago I went for a walk in the rain. This wasn't a quiet, gentle drizzle; it was a solid, heavy downpour! (I had to wash my hair anyway, so I wasn't worried about appearance.)

As I walked along an unfamiliar street I saw two little children standing with their noses pressed tightly against the window. Their eyes held a yearning, wistful expression. I smiled and waved and they enthusiastically replied in same.

A few houses were passed and then I saw, at another window, two older women with the same lonely expression that I had observed on the toddlers' faces. These two women also responded with a vigorous wave.

I arrived home, looking wet and bedraggled, but feeling gloriously free and alive. As I thought of the people I had passed I reflected on loneliness. No matter what our age, we need each other. We hunger for a response of love, friendship and acceptance from those around us.

I read something in the paper this morning. Have you heard about Donna, the Las Vegas duck? What makes Donna special? An arrow was carelessly released a month ago and struck right through Donna's breast. She survived but her condition was weakening. For a month the humane society had been trying to catch and help Donna. But Donna was a wary little duck and evaded her rescuers. The big news is that Donna was finally caught yesterday, and operated on. She is now minus the arrow and recovering. The interest in the plight of this little duck has been phenomenal.

As I thought back on my rain walk, I wondered how many people around me have invisible arrows in their breast -- loneliness, fear, hate, bitterness, discouragement?

Prayer

Thank you, Lord, for filling the lonely places of my heart. Open my eyes to the deep needs of those around me. May I reach out to touch them with Your love.

Forgive me for being wrapped up in my own life and needs. I would rejoice in the freedom that is mine in Christ and would claim it now. Amen

Scripture: Read Psalm 16

Women in the Orthodox Church, like women in every faith tradition, search for unique ways to use their gifts in the light of Tradition and of their understanding of life in Christ. These ways may differ from what women in the Reformed Tradition are experiencing. Readers are invited to comment. Editor

Journeying from Glory to Glory

by Deborah Belonick

Women, in Orthodox Tradition have always had a unique place. In studying past Tradition within the Orthodox Church a rich panorama of womanhood - revealed by Christ - is manifested. Those exercising gifts for the "common good" -- wisdom, knowledge, faith, healing, miraculous works, prophecy, discernment, speaking in and interpreting tongues (1 Corinthians 12:8-11) -- are extolled in hymns and iconography.

For example, a hymn to St. Euphemia, the Much-pleased reads: "O all glorious Euphemia, you are bedecked with virtues. You have manifested reason...by the visitation of the Holy Spirit you instructed the assembly of the Holy Fathers."

St. Thecia (first century), who holds the title, "Equal to the Apostles and Great Martyr", is honoured for her courage. St. Katherine (also first century) was a great orator, martyred for winning so many pagans to the Christian faith. In the 8th century, it was the Empress St. Irene who called together the Seventh Ecumenical Council in Nicea to restore icons to their proper place of veneration.

St. Tamara, Queen of Georgia (12th century), was said to have fought with Georgian armies against Turkish invaders, and passionately spread the good news of salvation in Jesus Christ.

Desert mothers, Amma Syncletica, Amma Sarah, and Amma Theodora, appear as women consulted by monks about monastic life. Blessed Athanasia (19th century) a schema-nun and disciple of St. Seraphim of Sarov, was known for her gift of counsel and clairvoyance.

Besides general charisma endowed to women saints in the Orthodox Church for the common good, orders *in particular* have existed for women: prophetesses, virgins, widows, and deaconesses --

mentioned in passages of the NewTestament. Sometimes these orders were integrated into the ordained ministry and sometimes they were regarded as lay activity.

The Church has recognized spiritual gifts in women and has authorized them to use these for the upbuilding of the Body of Christ.

Ecclesiastical literature very early confirms an order of widows. Polycarp is the first to call them "the altar of God"(Philipians 4:3), a phrase which denoted their special mission to intercede for the Church. In addition, they had prophetic and teaching roles; the permission by a bishop or deacon to lay hands on the sick; and they were at times enrolled in the clerical ranks. In his writings Tertullian notes that the widows stood alongside the presbyters in the congregation.

On the other hand, deaconesses acted as intermediaries between women and the clergy -- for the sake of propriety -- keeping orderliness among the women during worship and assisting the priest in baptism or the anointing of the sick. Sometimes, deaconesses were ordained by the laying on of hands and the prayer: "Thou who didst fill Deborah, Hannah, and Huldah with the Holy Spirit, thou who in the Temple didst appoint women to keep the holy doors, Look upon thy servant chosen for the ministry (diakonia), and give to her the Holy Spirit that she may worthily perform the office committed unto her."

These orders varied according to location and time in the Eastern Church, but it can be said that the particular vocations of women within them included intercessory prayer, instruction to women and children, charitable acts, liturgical functions and social work among the poor and ill.

The Church has recognized spiritual gifts in women and has authorized them to use these for the upbuilding of the Body of Christ. At the same time, it also has recognized that women as a whole contribute uniquely to Church life and have occupied special positions by virtue of that fact.

This unique contribution of femininity to the Church body is a dogma of the Orthodox Church. Women possess both the dignity of being "Eve" -- as spiritual and physical mothers -- and the dignity of being "ishshah" -- a different form of humanity than "ish" (Genesis 2:23).

There exists a tendency to tie women ontologically to the third Person of the Trinity, the Holy Spirit.

In fact, so great is the sense of masculinity and femininity, that there exists a tendency to tie women ontologically to the third Person of the Trinity, the Holy Spirit. The Church Tradition seems to claim that the male and female human community has as its archetypal pattern Jesus Christ and the Holy

Spirit. Saints have comprehended a divine pattern for the feminine mode of life in the person of the Holy Spirit and have seen the dual aspects of our human state as somehow a reflection of Trinitarian life.

St. Basil the Great poetically described the Holy Spirit as a mother bird.

In the Patristic Period, the fathers related the procession of the Holy Spirit from the Father with the "procession" of Eve from Adam. St. Basil the Great poetically described the Holy Spirit as a mother bird when commenting on the Genesis account: " 'And the Spirit was borne upon the face of the waters' (Genesis 1:2) means ...it cherished the nature of the waters as one sees a bird cover the eggs with her Body and impart to them a vital force from her own warmth...(the Spirit) prepared the nature of water to produce living beings". [1]

In later centuries St. Anastasius of Sinai wrote: "Eve, who proceeded from Adam, signifies the proceeding hypostasis of the Holy Spirit. This is why God did not breathe in her the breath of life: she was already the type of the breathing and life of the Holy Spirit. [2] A third century Syriac work, *The Teaching of the Apostles*, suggests a link between the deacons and Jesus Christ, and the deaconesses and the Holy Spirit: "The deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit."[3]

These patristic meditations are supported by some scriptural passages. The author of the Wisdom of Solomon used a feminine personification to depict the Spirit of the Wisdom of God. Here, Wisdom is the eternal, moving, counsellor who "orders all things well" (Wisdom of Solomon 8:1). She enters the souls of holy men, and guides them in righteousness. Many of these qualities are directly comparable to the Holy Spirit.

For example, Wisdom is called the breath of God, as is the Spirit: "The Spirit of God made me; and the breath of the Almighty gives me life" (Job 33:4). The New Testament itself reveals the Spirit as the Counsellor eternally proceeding from the Father (John 15:26); as guide (John 16:13); and as a rushing wind (Acts 2:2) which teaches the dumb to speak (Acts 2:3-4; cf. Wisdom of Solomon 10:21).

The author of the Wisdom of Solomon used a feminine personification to depict the Spirit of the Wisdom of God.

To me as a woman, this is a valuable affirmation. It offers a link of my own femininity to one of the three Persons in the Trinity, a link grounded in unchanging reality. By meditating upon the life, mode of existence, and action of the Holy Spirit, I can discover the touchstone of what true femininity is. I need not grope and select from fluctuating psychological theories and cultural values. In this meditation, I discover that woman is the life and beauty of humanity as the Holy Spirit is the inner life of God. Women are life-bearers, sustainers and preservers, as the Spirit of God is toward creation.

> I discover that woman is the life and beauty of humanity as the Holy Spirit is the inner life of God.

Within the Orthodox Church, during the past twenty years, the feminist movement has caused a healthy questioning of womanhood and women's roles; a redefining of definitions of ministry and the priesthood; an awakening to the lives and writings of women saints; and calls for revisions of erroneous liturgical practices regarding women.

"There is also a marked increase of visibility of Orthodox women in general...for example, two women have now been elected to serve on the Metropolitan Council of the Orthodox Church in America, a national committee acting in an advisory capacity to, and appointed by, the Metropolitan Theodosius, Primate in the United States. In the past seven years, six women have been appointed by the metropolitan to chair national standing committees.

More women are attending and earning degrees in theology from our seminaries, and contribute frequently to our newspapers and journals. There is discussion of restoring the order of deaconess, as a function of women in the Church without seeing it as a stepping stone to ordination to the priesthood."[4]

In keeping with history and Tradition, the Church presently must recognize women imbued with the Holy Spirit and authorize them to use their talents for the building up of the Body of Christ. Given our surrounding culture, this may necessitate formal recognition for women to function in certain fields. For example, if a woman was called by God to begin a prison ministry or ministry in a psychiatric hospital, she may have to be recognized as an official "minister" of the Orthodox Church in order to obtain a job and function within that framework.

> The sacramental priesthood in the Orthodox sense means to be the presence of Christ within the Church Body until He comes again.

However, in saying this, I am in no way implying she should be ordained to the cultic priesthood. The sacramental priesthood in the Orthodox sense means to be the presence of Christ within the Church Body until He comes again. It is a gift to the Church outside the other charisma. The priest is ordained to actualize the presence of Christ in the community, and the Orthodox Church proclaims Jesus' presence as masculine -- even after His bodily resurrection.

On the other hand, I do not believe there is anything inconsistent with the New Testament or Church Tradition by saying there ought to be in the Church both *priests*, and *ministers* of the royal priesthood, the latter of which includes women.

In 1 Corinthians 12:4-6, in English we read: "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord...." However, the Greek text says literally: "Now differences of gifts there are, but the same Spirit; and differences of *ministries* there are, and the same Lord...."

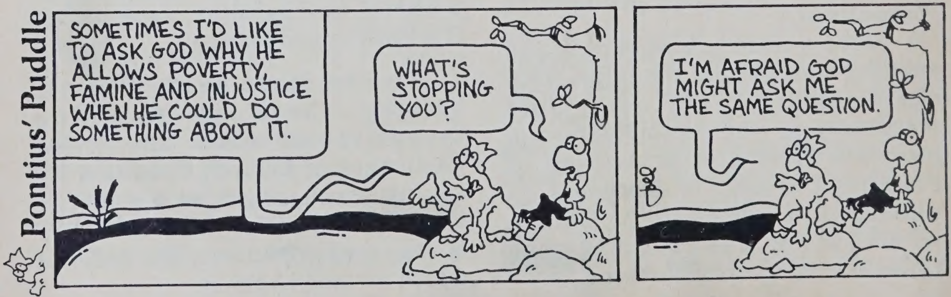
The Church continues to seek the reality of humanity in the light of Christ, and the breath of the Spirit for counsel.

In his letter to the Romans, St. Paul likewise talks about Phoebe, "a deaconess of the church at "Cenchreae...." (Romans 1:1-2) Again, the Greek word here for deaconess is "minister" (*diakonon*). There appears to be no reason lay people cannot be designated as "ministers" of the Church, exercising their gifts alongside those ordained to the sacramental priesthood.

During the current debates on women and their roles in the Church, most Orthodox theologians (both female and male) maintain the Traditional sense of charisma common to women and men and ministries unique to each. In this debate, the Church continues to seek the reality of humanity in the light of Christ, and the breath of the Spirit for counsel. For it is only within the reality of God that we take that journey "from glory to glory" (11 Corinthians 3:18).

1. Fr. Jean Danilou, S.J., *The Ministry of Women* in the Early Church (Leighton Buzzard: The Faith Press), 1974, p.22
2. *Women and the Priesthood*, ed. Thomas Hopko, (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1983) p. 10
3. *Didascalia Apostolorum*, ed. R. H. Connolly (Oxford 1929) 25 (p. 88); cf *Apostolic Constitutions* 2:26:5-6 (ed. Funk, 105).
4. Mary Ann DeTrana, "Women in Orthodox Tradition." *New World Outlook*, new series, Vol. XLVIII No. 1 (October, 1987): 33-37.

Deborah Belonick is a member of the Orthodox Theological Society of America and the Department of External Affairs of the Orthodox Church in America (OCA). She holds a B.S. in Journalism/Editorial from Kent State University and a M. Div from St. Vladimir's Orthodox Theological Seminary.


Pontius' Puddle
SOMETIMES I'D LIKE TO ASK GOD WHY HE ALLOWS POVERTY, FAMINE AND INJUSTICE WHEN HE COULD DO SOMETHING ABOUT IT.
WHAT'S STOPPING YOU?
I'M AFRAID GOD MIGHT ASK ME THE SAME QUESTION.

Historians take note: Presbyterian minister Fred Neill and his wife Anna are gathering information and photographs of all the WMS groups and churches in their Presbyterial, Bruce-Grey. They present their slide show and talk to area groups. This worthwhile project is not only interesting to hear about but serves as an historical record. Why not initiate something similar in your Presbyterial? You might start an album with photographs of groups and their activities, and keep a record of news items. Editor

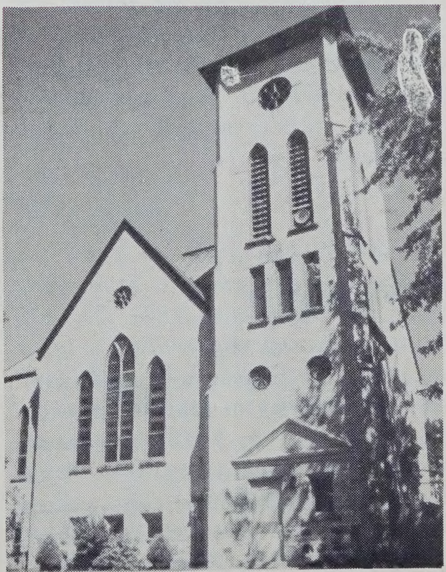
PRESBYTERIAL PORTRAITS

by Anna and Fred Neill

Tiverton

The MacLennan Auxiliary was organized in Knox, Tiverton, in May, 1898, with fifteen members, and was named after Mrs. Kenneth MacLennan, wife of the minister of Knox at that time. Mr. and Mrs. MacLennan had been missionaries in Honan, China. Margaret Brown, daughter of the second President, Mrs. Peter J. Brown, was inspired when attending a meeting of the WMS to become a missionary, serving in China for over 40 years, 1913-1956.

The Auxiliary supports The Scott Mission, Salvation Army, and other worthy organizations, and sponsors a foster child.



Knox Church, Tiverton, Ontario

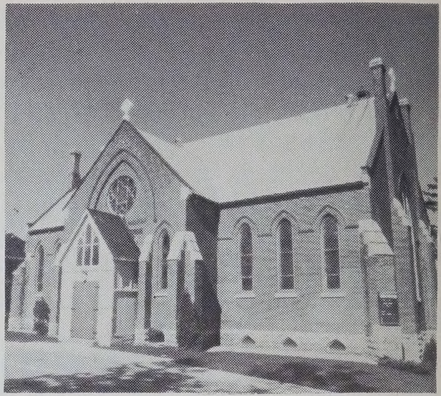
Glammis

In Glammis, on December 23, 1886, during the ministry of the Rev. John Macmillan, the Session agreed to ask the Board of Managers to appoint lady collectors for the schemes of the church. This could well be the first missionary effort among the ladies of the congregation. A few months later in April, 1887, the Ladies Aid was organized, and part of their mandate was to contribute to missions -- one-tenth of all monies raised going to mission. A separate group of the Woman's Foreign Missionary Society was formed, May 29, 1899. Bales of clothing and quilts were sent to the Indian Mission in western Canada. In 1914 the ladies groups were united into the Women's Association.

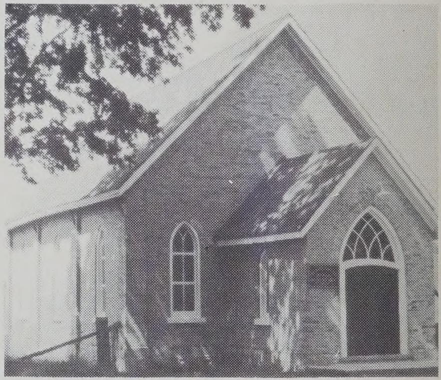
The work continues with support for community needs, children's rallies, entertaining senior citizens, and providing musical entertainment for local churches.

Normanby

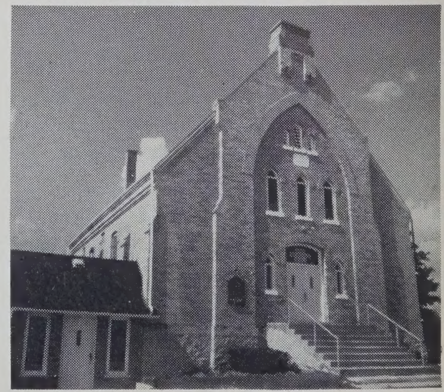
Knox, Normanby, WMS was organized in September, 1901, by Mrs. McMurchy of Harriston with six members. By 1935 there were 35 members (this number has decreased since then). The group was transferred to Bruce-Grey Presbyterial with the dissolution of the Saugeen Presbyterial in 1972.



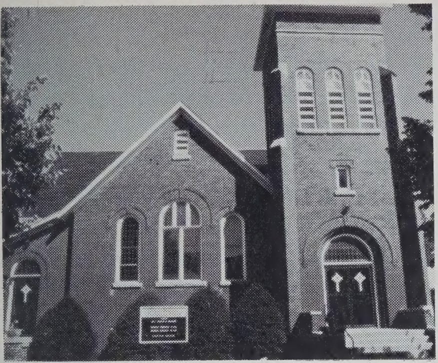
St. Paul's Church, Wiarton, Ontario



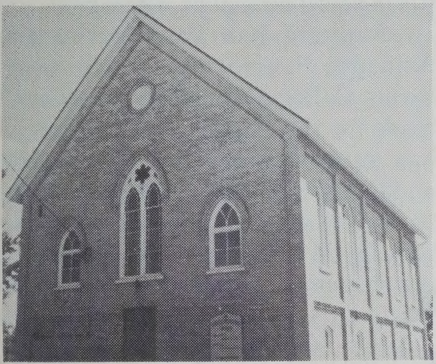
Knox Church, Normanby, Ontario



Amos Church, Dromore, Ontario



Tolmie Church, Port Elgin, Ontario



St. Paul's Church, Glammis, Ontario

Dromore

The W.M.S. was organized in 1894 by Mrs. P. Lothian, a native of Scotland, who felt the need of a missionary group. She was assisted by the Presbyterial President, Mrs. Harvey, and the minister, the Rev. Donald McVicar. Mrs. Lothian became the first President. Dromore was associated with Saugeen Presbyterial, so Presbyterial meetings meant getting up before dawn and driving ten miles by horse and buggy to catch the 7:26 a.m. train at Holstein.

Port Elgin

Port Elgin has two auxiliaries, the first being formed in 1886, known as the WMS Afternoon Auxiliary. The Mission Band dates back to 1887 with Hopeful Helpers in 1889; CGIT was formed in 1926 and Explorers in 1953.

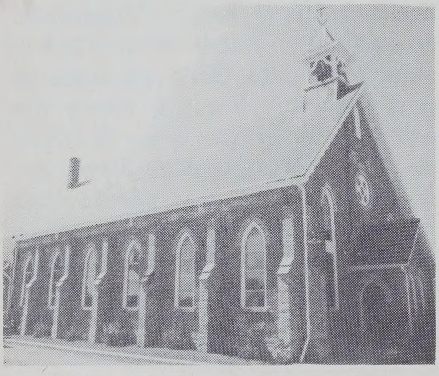
Bales are sent to several needy areas, quilts to Ewart College and Armagh; the Bible-A-Month Club is supported and a Bible presented to young people leaving home for college. Today, Christine Welsh is President. The Evening Auxiliary, founded in 1948, was named after Miss Beatrice Scott who was a missionary in the Bhil field in India for 33 years and is now retired in Port Elgin. Besides the usual study and support of WMS projects, the group provides special services to the Sunday School and nursery, and the needs of the local congregation and community, as well as Armagh.

Wiarton

St. Paul's, Wiarton, held the inaugural meeting for the WMS, July 17, 1897, with Mrs. Acheson, wife of the minister, elected as President. The nine members were part of the Owen Sound Presbyterial and the annual membership fee was 25¢. The women quilted or knit as they conducted meetings.

In May 1913, a Home Mission Auxiliary was formed and the two groups amalgamated in 1914 as the Women's Home and Foreign Missionary Society, changed in June 1914 to the WMS.

A Young Women's Group was established in 1942 with Mrs. P. A. Ferguson as President. This group became St. Paul's Service Club in 1952.



Knox Church, Tara, Ontario

Tara

On August 24, 1888, an auxiliary of the WMS was organized in Knox Church, Tara with 13 members. In 1914 the Home and Foreign groups amalgamated, and in 1948 the group was named "The Hanna-Reith Auxiliary" after Mrs. W. G. Hanna, wife of the minister at the time of the formation of the group in 1888 and its first President, and after Dr. & Mrs. P. Reith, Mrs. Reith being president, 1926-1940.

Support has been given to Armagh, Penmarvian Home and Ewart College. Banners have been made for the church, and the group has supported the Mission Band and COC. Since 1977 the group has shared with the Ladies Aid as "Presbyterian Women", working for the church at home and abroad.

Prayer for Peace

Lead me from death
to life, from falsehood to
truth
Lead me from despair
to hope, from fear to trust
Lead me from hate
to love, from war to peace
Let peace fill our hearts,
our world, our universe . . .

The *Prayer for Peace*, offered on the Second Special Session on Disarmament at the UN General Assembly in 1982, was the focus of a continuous peace vigil. Thousands of persons around the world, and in different languages, formed a chain of peace and determined hope when they repeated this prayer daily at noon. It is intentional that the prayer begins with the individual: "Lead me..." The seeds of peace must germinate within each of us; they will then flower naturally into the collective and the universal: "Let peace fill our...."

VALENTINE'S DAY

The story of Valentine's Day begins in the third century. The oppressive Roman emperor, Claudius, ordered all Romans to worship twelve gods, but Valentinus was dedicated to the ideals of Christ. Not even the threat of death could keep him from practising his beliefs. He was arrested and imprisoned. During the last weeks of Valentinus' life, a remarkable thing happened. Seeing that he was a man of learning, the jailer asked whether his daughter, Julia, might be brought to Valentinus for lessons. She had been blind since birth. Valentinus read stories of Rome's history to her. He taught her arithmetic, and he told her about God. She saw the world through his eyes, trusted in his wisdom, and found comfort in his quiet strength. "Valentinus, does God really hear our prayers?" Julia asked one day. "Yes, my child, He hears each one," he replied.

"Do you know what I pray for every morning and every night? I pray that I might see. I want so much to see everything you've told me about!"

"God does what is best for us if we will only believe in Him," Valentinus said.

"Oh, Valentinus, I do believe," Julia said fervently. "I do!" She knelt and grasped his hand.

They sat quietly together, each praying. Suddenly there was a brilliant light in the prison cell. Radiant, Julia cried, "Valentinus, I can see! I can see!"

"Praise be to God!" Valentinus exclaimed.

On the eve of his death, Valentinus wrote one last note to Julia, urging her to stay close to God,and he signed it "From Your Valentine." He was executed the next day, February 14, 270 A.D., and buried at what is now the Church of Praxedes in Rome. It is said that Julia planted a pink-blossomed almond tree near his grave. Today, the almond tree remains a symbol of abiding love and friendship. On each February 14, St. Valentine's Day, messages of affection and love are exchanged around the world.

JOANNE
WATSON
OLYMPIC PASTORAL
PASTORALE OLYMPIQUE
Team '88

Presbyterians Involved in Olympics

by Joanne Watson

Are you in the Olympic spirit? Or do you feel just too far away from it all to get really excited? Presbyterians in Calgary are involved as volunteer drivers, hosts and hostesses and many are singing in the massed choir at the Opening Ceremony. We are living in anticipation that something great is about to happen. Personally, I am one member of a special ministry team of which YOU are also a part. Let me share with you.

Every Canadian Presbyterian is involved in the Olympic Pastoral(e) Olympique which will be in place in Calgary (on University of Calgary Campus) and Canmore (small town west of Calgary where the Nordic events will be held) inside the Olympic Villages. The Pastoral(e) is an ecumenical body of ordained ministers and lay people working and planning toward an effective ministry to the athletes, coaches and volunteers present in the international sphere, the security guarded 'villages', during the 1988 Winter Olympics.

How are YOU involved? The Board of World Mission (PCC) has a chaplain working in campus ministry at the University of Calgary. The Rev. John Guy is sponsored jointly by the United Church and the Presbyterian Church in Canada. He has been one of the prime movers in getting the idea of an Olympic Village Ministry accepted and launched working with Rev. Bill Wiegert (Lutheran Church chaplain) who is the chairman of the Committee. When they received the green light, they added the other U of C chaplains — a Roman Catholic priest, an Anglican psychiatrist and a Catholic Sister. They then asked a French-speaking priest, a Danish Lutheran minister, a German Mennonite pastor, a Youth Pastor from the Alliance Church and a United Church minister as Canmore Village liason. Another female member was desirable so John Guy contacted the Presbytery of Calgary-Macleod thinking to ask Marion Barclay, the Presbytery Deaconess. I am one of three freelancers filling in for Marion while she is on sabbatical. I agreed (with excitement and pleasure) to take part. Here is an inside view about the planning of this special Olympic Ministry:

Philosophy of Ministry — is one of interfaith cooperation and service, availability to all within the 'village', and absolutely no proselytizing or pressure toward conversion. We have contacted persons from the major world religions to be available should the need arise. Bibles in many languages will be available within the Pastoral Center and given away on request only. Our function as we see it is to promote peace and mutual understanding among all people. We wish to be there to offer a warm human presence to every person regardless of national, linguistic, racial or religious background.

Residential and Venue Access — Should the pastoral team be welcomed and available at venues and have all residential privileges? These have been areas of concern. We have clearance to enter residential areas upon request or invitation of a resident. We are allowed to go to the disco but are working out admission costs.

Venue access is still a foggy issue. Security clearance and definite procedure have to be worked out in the event that our services are requested at a venue. (Venues are the areas where the actual events and competitions take place — also places of practice.)

Uniforms – Logo — a little indefinite but we will be well provided for with skirts or pants, blouses, shirts, turtlenecks, blazers, and outerwear. Our name tags identify the area in which we specialize.

Plans for Worship — we are planning many short meditation times during the day as well as larger Ecumenical services mid-week and on Sunday. Catholic masses and Anglican eucharist will be offered with some 'Prayer and Praise' upbeat times for all to share. We have quality help in music presentation and will use some Taizé chants and ideas from the Lima Liturgy (World Council of Churches).

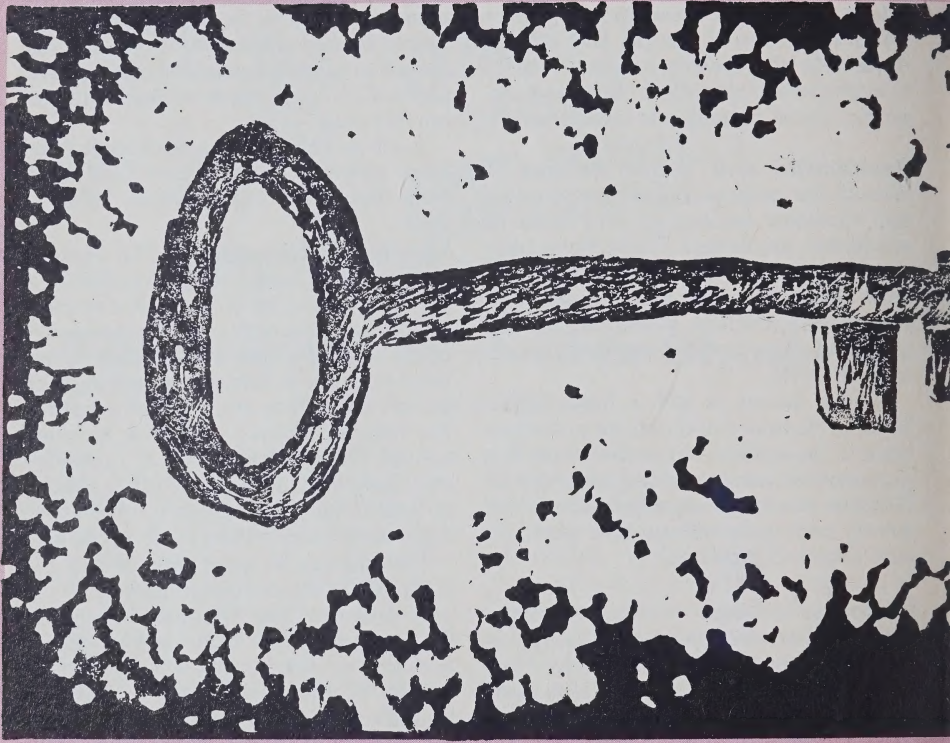
Pastoral Center — The actual surroundings in Calgary will include three offices, a lounge, and a meditation area similar to a sunken living room with a focal work of art and a few live plants. The village is in the process of being redecorated in gray tones with red accents. We will have children's art, calligraphic works, olympic posters and motifs artfully displayed on bulletin boards and in hallways. Although we are slightly off of the main action areas, signs point to our access in several places and we might have the advantage of a peaceful atmosphere. (John Guy and I have worked together on this area.)

It will be staffed with a minimum of two team members from 7:00 to 23:00 daily from January 31 to March 2, 1988.

Special Challenges — The Pastoral team must be aware of world politics and perceptive in helping the athletes should national or international emergencies or political developments affect them. They must be open as listeners in helping with personal conflicts and problems both in the village and ones they may have left behind (family illness, wives, husbands etc.).They must be aware of other sources of help re language, telephoning, every day needs, and medical emergencies.

I would ask for your prayers that the Calgary Olympics be wonderful in every way and that the Olympic Pastoral(e) Olympique might truly serve and be available to those in need. Pray that the energy of the pastoral team might be boundless and that opportunities will be recognized and met to honour Jesus Christ by our love.

Joanne Watson is employed in youth ministry at St. Giles, Calgary and freelances in Youth leadership development and cooperation in the Presbytery of Calgary-Macleod. She does workshops in Clowning for Christ and is president of the Calgary-Macleod Presbyterial W.M.S. (W.D.).



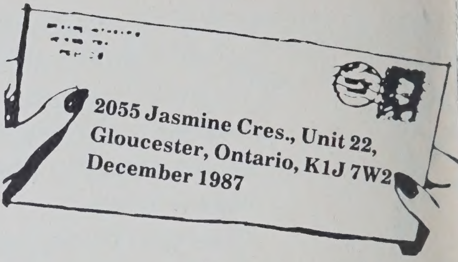
ray appèl

THE KEY

by Katherine Graham Collins

...and the Lord God said,
as He handed me the key
To His Kingdom,
"Accept this key, for it will
Open doors to places you have
Never known,
Give you things you've wanted,
But have never been able to have..."
And for Him I had
But one reply:
"I want to sleep in the sky
To play the organ
Or roaring winds;
To have bronzing sun
Wear away footprints,
To savour the secret
Of pain turned to shadow.
I want to drift
Above the snowy flakes
of troubled years,
Beyond mottled clouds
Of human pain.
I want to float
Suspended by rays
Of flooding light,
Swallow the earth,
Take free flight at morning,
And drink long, filling draughts
Of memory's wine."
...and the Lord God said,
As He held out His key:
"All these things you may have,
For these are the things you have wanted,
If you will only accept
My key."

Dear friends,



2055 Jasmine Cres., Unit 22,
Gloucester, Ontario, K1J 7W2
December 1987

The year flew by at such a speed that I felt like I had to run to keep up with it. But as I take inventory of the events that took place I thank God for so many blessings.

I started the year with a four-month study term in Israel with a group from the University of Waterloo. This was one of the best experiences of my life. Besides having some research papers to do we had lectures from learned scholars in a variety of topics and went on numerous field trips. We walked from Jerusalem to Jericho, swam in the Dead Sea, climbed two possibilities for Mount Sinai, slept in the Sinai Desert, went on an archaeological dig and found Bethsaida, and travelled around the Galilee.

I plan to do my last two courses by correspondence this winter to complete the requirements for my B.A. I'm on the last lap and it feels great!

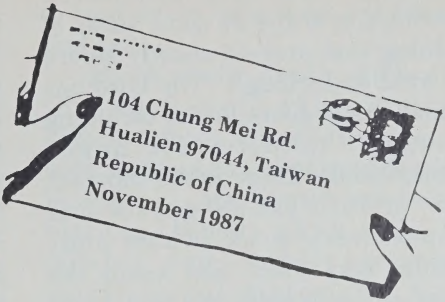
On October 17th I took another big step in my life by getting married to David Onuoha. I met David in Nigeria. His uncle was my landlord in Aba and David lived in our building. He had studied in Texas but was home for his Youth Corps for awhile. He came back to North America last year a few months before me and we have kept in touch.

Iris Ford officiated at our wedding in my home church of St. David and St. Martin in Ottawa. Dr. Sauer, our minister there, also gave us a lot of support. The Very Rev. Otu and his wife, who have been staying at Knox College this semester were able to take part in the ceremony. They are friends and colleagues from Nigeria.

Where David and I will live the next while depends on a lot of things - like work permits, visas, jobs, studies, etc. We hope to stay in Canada for a while so I can finished my courses. Eventually, we'll go back to Nigeria where I hope to continue my work with the Board of World Mission.

The year has brought many new and exciting experiences, many new friendships and renewed many old ones. God has been good to us. We pray that you will find that the peace of God will strengthen you in all things!

Love in Christ,
Arlene Randall Onuoha



Bill and Judy Estell wrote recently from Taiwan about their activities at Yu-Shan theological College. A grant is given by the Council Executive of the WMS to the work of the college.

A year ago last Fall, a couple from Geneva, Switzerland, visited us. We discovered that he is of Eastern (Greek) Orthodox background. I had mentioned my endeavors to find some Christian songs in Greek for my N.T. Greek students. Almost a year later, I received two song books from him with a letter of apology. These two books were in some crates in his father's house in Cyprus. It apparently took a little doing to get them from Cyprus to Geneva and then to Taiwan.

Last week these students sang a song in Greek to accompany my sermon at Yu-Shan Theological College chapel. They sang an old version of Kyrie Eleison, an ancient prayer for the Lord's mercy. This, coupled with our visit this summer, to Finland and a Greek Orthodox Monastery close to the Russian border, has stimulated me to refresh some Church History and Church Music studies, which has proved to be very interesting. Did you know that in 1988, the Russian Orthodox Church will celebrate 1000 years of witness to the Christian faith?

We had a very busy summer (on furlough), touching base with 20 churches, sharing a bit of what the Lord is doing here, renewing friendships in the churches, making new friends, renewing family ties, becoming reacquainted with American culture, the church scene and making necessary purchases, including books.

We have become more aware of the generally untapped resources of people-power in the churches among the retirees, of the declining number of obvious prayer partners in some areas and surprised by the number of secret prayer partners in other areas. *(Mr. Estell also visited the WMS Office briefly.)*

Judy and I continue to keep busy at Yu-Shan Theological College and in the community at large. We have become a clearing house for used household items as well as used and export-reject clothing. We have completed distribution of the 50 some sacks of clothing that arrived shortly before we went on furlough. The Lord has opened other doors for us including a support ministry for newer missionaries. There is the constant flow of interesting guests and friends every week, which Judy handles very well. She keeps the house running smoothly and helps me with scheduling my responsibilities as Vice Principal, full time teaching, library committee and scholarship committee work and more recently Acting Business Manager.

You have heard of the strong typhoon we had last month and of the earthquakes we are having this month. There was some flash flooding at Yu-Shan which triggered land slides and mud slides. Fortunately no lives were lost. It took a front-end scoop tractor and some trucks three days to just clear up the mud slides so we could have vehicular access to the men's dorm and the upper farm. Now we have a lot of work to do with retaining walls to protect the buildings that have become endangered by the land slides. Fortunately we have not had any heavy rains since that typhoon gradually dissipated.

In spite of news about the declining value of the US dollar here and the political rumblings going on, we are still thankful for the open doors for Christian witness and service.

Rev. & Mrs. Wm. Estell

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

THE PASSION ACCORDING TO ST. JOHN: Meditations on Chapters 18 and 19 of John's Gospel *by Sheldon MacKenzie. Woodlake Books, 1987. 96 pages. Cost $7.95*

This is the first book of meditations that I have read that is very biblically and historically sound. When MacKenzie examines chapters 18 and 19 in the gospel of John he does so with poetic beauty while at the same time he remembers the historical period in which this gospel was written. While we read the often stirring and deeply moving passages, MacKenzie offers us snippets of background history.

For example on page 23, his meditation looks at the famous "cock-crow" after the denial of Peter. This "cock-crow" was a name for the trumpet call (for the whole area to hear) when making the change from the third to the fourth watch.

Another snippet is revealed when MacKenzie looks at the trial of Jesus. The crown of thorns was not a method of torture (as later Christian art shows) but rather signifies "divine kingship" because of its shape (the Caesar -like laurel wreath).

MacKenzie richly sprinkles these "facts" throughout the meditation while drawing lightly on such noted scholars as: Raymond E. Brown, Bultmann (two personal favorites of mine), Lindars, C. K. Barret and William Barclay.

In Chapter 18 MacKenzie touches on a mysterious disciple (chapter 18:15ff), who enters the courtyard with Peter and Jesus. This disciple speaks to "the maid who kept the door" and it is only after this that Peter is brought in. MacKenzie briefly looks at this, all while presenting it within its context and maintaining a powerful and moving meditation.

Even though most of the figures in the book are portrayed quite well, a couple of the characters seem to have highly developed and expanded roles. The section on Annas the High Priest was to me questionable in regards to the temple thievery.

All in all, MacKenzie deals with some powerful images and makes the transitions from the narrative 2000 years ago to our world now rather well. This book is also easy to read, set in large type and simply laid out.

MacKenzie deals with the "Fourth Gospel" which is quite different from the other three, in both portrayal and images referring to Jesus. MacKenzie has before him two chapters which make for moving and deeply gripping meditational material. Each meditation is prepared with text to read, and ends with a short prayer.

At the end of the book, entitled "Appendix A" there is a "Service of Solemn Devotion for Good Friday" which provides suggestions for hymns, scriptures, readings and uses of the meditations found within the book.

I strongly recommend the reading of this book of meditations. I hope it will not only enrich your faith but help you see some of the insights of the time in which Jesus the Jew lived and died.

Ray Appel

KEEPING THE FAITH, Questions and Answers for the Abused Woman *by Marie M. Fortune. Harper and Row, Publishers, San Francisco, 1987. Cost $4.00.*

Marie Fortune is an ordained minister of the United Church of Christ, U.S.A., and the director of the Center for Prevention of Sexual and Domestic Violence in Seattle. She is also well known as the author of *Sexual Violence: the Unmentionable Sin* and *Sexual*

Abuse Prevention: A Study for Teenagers.

In *Keeping the Faith* Marie Fortune, as an experienced counsellor, deals in a sensitive and compassionate way with the painful and inevitable questions which a Christian abused woman will ask. As a pastor and theologian Marie Fortune reflects in her responses a careful examination of the spirit of the New Testament Scriptures, and their relevance to the questions asked.

Clearly stated, the purpose of the book is "to enable more Christian abused women to keep faith with themselves and with their God".

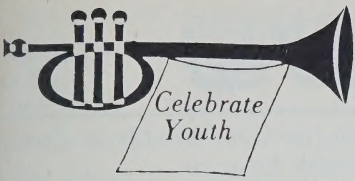
The book consists largely of a series of questions and answers. The answer to the first question underlines the fundamental issues in wife abuse and family violence: the value of each individual in God's eyes and their right as a person of worth to live without fear and abuse. Well chosen prayers and meditations affirm Christian abused women in their faith and empower them to rid themselves and their children of the abuse in their lives. Practical advice expertly mixed with deep spiritual understanding enhances the quality of the book.

It is pointed out that sometimes Christian abused women have been ostracized by their churches and counselled by their ministers to go home and be a better wife in order to stop the abuser's violence. Considering the sensitivity required to deal with such issues, the suggestions in *Appendix B* to clergy and laypersons for helping abused women are certainly not amiss. This book is not only an excellent resource for abused women, but also for all those who care about them.

For Marie Fortune the support and understanding of the "community of faith" are vital for the abused woman in her struggle with her pain, fear and doubt. We are left with the challenge of these words: "We will not turn away from you; we will not abandon you. We will walk with you as you seek to end the abuse in your life".

Marjorie R. Hay

Cherish Health is a new four-session Bible study for teen girls, written for the National Canadian Girls in Training Association by Family Life Educator Pauline Paterson. Based on one part of the CGIT Purpose, this resource is an addition for the previous study packet Our Purpose for the 80s. The study sets goals, provides biblical background, makes worship suggestions and uses a variety of learning activities to help girls examine the scripture and discover its meaning for life today. Topics discussed are: "My Body--a Temple" "The Whole Person: Body and Mind," "Breaking Free of Worry" and "I'm OK -- Thorns and All." *Cost: $6.00. Available from CGIT outlets.*



Remembering and Saying - "I Love You"

It seems so long ago the United Nations declared that there should be an "International Year of the Child." (1979 -- almost nine years ago.) During that time, we learned a great deal about the world of children and youth, about their problems, their concerns, their hopes and dreams for the future. We also heard that many were not sure whether there would be a future for them.

Some of us heard their cries for assurance that they were loved. They needed then and now to be reassured that our arms were open to enfold them and hold them close when they got into difficulties as they experimented with life.

February is the month when we celebrate the memory of Valentine -- a man who took time to say "I love you" and express thanks for the love that had been shown to him.

Every now and then I look back at some of the writings that young people shared with us, some in the October Glad Tidings, 1979. One piece called "This Is *MY* Year ... Love Me! -- a cry for love" by Marilyn Ann Proudfoot (16) had this to say :

"In every child's heart there is a dream, a dream to be loved. For many children it is a dream that will never come true. Children crying, as there is no one to comfort them or to say "I love you".

"... everywhere you go children are crying out to be loved and taken into someone's arms.

Once a child is given birth, that child should have the right to be loved and cared for, if two people can share their love together and bring forth a new life, that new life has a right to their love. But to some people love is just a game, without a name."

"... To live is nothing. To be loved is something. To live and be loved is everything. "

I often wonder what happened to Marilyn. I wonder if she is married and has children of her own. I know I would like to say "thank you" to her because what she said touched me deeply.

I remember the variety of answers some children gave to the question, "What does 'love' mean to you?" The one answer which disturbed me most because I knew it came from a child whose parents were very active in the church, was "I don't know...nobody ever told me."

Let's show *and tell* our children and youth as well one another and God, - "I Love You!"

Lois Powrie

NEWS

WCC ANTI-RACISM GRANTS

GENEVA - The 1987 grants to 55 groups from the Special Fund to Combat Racism of the World Council of Churches total 539,000 US dollars.

More than half the amount goes to four groups active in southern Africa. Swapo, the main group fighting South African-rule in Namibia, is to receive 115,000 for "humanitarian assistance ... to the Namibian displaced people both inside and outside Namibia."

Three groups working against white-minority domination in South Africa share 155,000, with most (110,000) going to the African National Congress, for refugee assistance. The Pan Africanist Congress of Azania is to receive 35,000, also for work with refugees outside South Africa. The South African Congress of Trade Unions is to receive 10,000 for publicity/information work.

Among criteria for grants are that the "purpose of the organizations not be in conflict with the general purposes of the WCC", and that they be spent on "humanitarian activities". Grants are "without control of the manner in which they are spent." Some past grants, notably in 1978 to groups fighting the white-dominated government of pre-independence Zimbabwe, prompted some negative church reaction, notably in Europe and North America.

Four Asian groups are to receive grants. In Taiwan, the 1000 US dollars for the Mountain Work Committee is for its work in "Awareness building" and training youth and women as leaders.

In Japan, the National Conference of Minority People is to receive 5000 especially for its travel budget; the National Christian Coalition in Alien Registration Law Issues, 2000 to help its work for a "complete revision" of the fingerprinting requirements for aliens; and the Japan Anti-Apartheid Committee, 5000 for research into economic and other links between Japan and South Africa, and to "mobilize public awareness and opinion" on such issues.

In Canada, two groups are new to the list - Native Women's Association (7000), and Native Peoples Support Group of Newfoundland and Labrador (2000).

Money for the first is to help pay for its participants in the World Council of Indigenous People and the Fifth Session of the UN Working Group on Indigenous Populations. Money for the second is for "public education and research concerning the impact of military low-level flight training in Labrador and Quebec." (EPS).

COALITION OPPOSES RESUMPTION OF AID TO GUATEMALA

TORONTO - The Inter-Church Committee on Human Rights in Latin America, which includes Anglican, Reformed (CRCC, PCC), Lutheran, Quaker, Roman Catholic, and United membership, has strongly opposed the Canadian government decision (announced 16 November) to restore Canadian bilateral aid to Guatemala. [EPS].

OBJECTION TO LINKING AIDS, GOD'S WRATH

TORONTO - An ecumenical, USA-Canada consultation (here, 23-25 October) of about 130 ethicists, theologians, persons with Aids, health care professionals, community workers, and church staff members said "attempts to link the Aids crisis with the wrath of God is irresponsible, seriously harmful, and misrepresents the character of God." According to a report from the meeting, its purpose was to "develop a blueprint that would encourage the mainline churches to become constructively involved in the Aids crisis." The meeting was co-sponsored by the World, Canadian and (US) National Councils of Churches. [EPS].

CRTC LICENCES RELIGIOUS NETWORK

Television viewers will soon see bold new programming on the world's first national "multi-faith" television network, VISION TV, Canada's Faith Network (VTV). The new network has received a licence from the Canadian Radio-Television and Telecommunications Commission (CRTC) to operate a satellite-to-cable television service.

"This service will revolutionize religious broadcasting," said David Nostbakken, former Executive Director, now Chair of the Board of VTV. "VTV will provide an alternative to existing television and an alternative to traditional expressions of spirituality," he said.

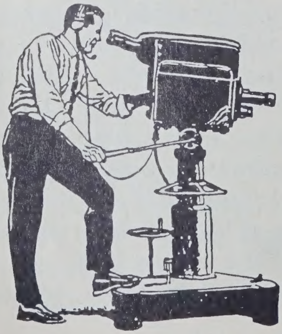
"VISION TV hopes to be broadcasting by fall of 1988," said Ron Keast, President of the new service. Keast is currently Chairman of Radio Television Arts at Ryerson Polytechnical Institute in Toronto, and was formerly head of English Programming at TV Ontario.

"VISION TV will not be American-style Pray TV," he said. "It will be a balanced service of high quality values-based programming from a range of perspectives in news and public affairs, documentaries, drama, music, and children's programs."

VTV represents the full spectrum of Canada's faith groups from the mainline churches to the evangelicals, to Jewish , Muslim, Sikh, Buddhist and Hindu communities. VTV will be launched with a minimum of 3 hours per day of programming, half of which will come from at least 20 different faith groups. The other half will be produced or acquired by the network. VTV will be free to cable subscribers.

The network is governed by an independent Board of Directors made up of distinguished Canadians. Besides the Chair, other members are: the Honorable William Davis, former Ontario Premier, Pat MacKay of the Canadian Children's Institute, Ran Ide, founder of TV Ontario, Jamsheed Mavalwala of the World Conference on Religion for Peace, writer, actress and director, Rita Sheldon Deverell, School Board Trustee Lila Fahlman, a former cable station owner, George Skinner, and Randy Naylor, General Secretary of the United Church of Canada, Division of Communications.

The new service, formerly called "Canadian Interfaith Network (CIN)", has been in process for four years with the CRTC, and has been supported by over 20 of Canada's major faith communities. The Application was developed in response to a Call by the CRTC for a multi-faith religious television service, to solve the historic problem of religious broadcasting in Canada.



Retirees Report:

Bea Scott arrived on the Bhil field in India in June 1940, serving there for 33 years doing evangelist work with tribal women in Amkhut and Jobat, supervising village schools at Mendha and teaching at the Helen MacDonald Memorial School, among many other duties.

Today, Bea lives in Port Elgin, Ontario with her sister 'in a house on a corner lot which requires a certain amount of activity.'

Beatrice Scott

Locally she belongs to two WMS groups and is clerk of the session of Tolmie Memorial Church. Until recently she has been a member of Council Executive and active on the South Central West Asia Advisory Committee of the Committee on Overseas Relations of the BWM. Bea occasionally speaks at congregational and group events, especially in relation to Southern Asia.

wms highlights

PRESBYTERIAL NEWS

"Missions Here and There" was the theme of the **Montreal** Fall Rally held September 26 at Maplewood Church, Chateauguay, Quebec. Opening worship was conducted by the minister of the church, the Rev. Brant Loper.

The Rev. Sam Priestly spoke on "Missions Here" then participants divided into groups, each being responsible for a different overseas mission.

A Certificate of Recognition was presented to Mrs. Lyle Page, past president of the Montreal Presbyterial.

"Called to New Visions" was the theme of the **Brockville** Presbyterial Mission Workshop, at which Barbara Woodruff, Adult Program Secretary, spoke. The workshop was open to all interested in learning more about Christians in the U.S.S.R.

The evening worship service led by Gloria Purcell, president, taken from Psalms, was read in conjunction with slides depicting the earth, God's gift to us.

Soloist, Marilyn deBruijn of Chesterville sang during worship services Friday and Saturday.

Workshops on the Saturday were all based on the theme. During luncheon, a table bible study was presented by Dacie MacKenzie of Brockville.

Closing worship was led by Fleur Eenkhorn of Spencerville with Rev. Eenkhorn, Roma Wing and Lorraine Colford of Westport assisting.

Barbara Woodruff introducing "Peoples and Churches of the U.S.S.R."

The executive of **Barrie** Presbyterial met at Orillia Church on November 11, 1987. The meditation and prayer was led by the Dorothy Lukes group of Midland. Alice Roberts, Aileen Wallace, Ann Milne and Joyce Strathearn presented a Remembrance Day Service. Various reports were then presented.

LOCAL NEWS EVENTS

Mrs. Nathaniel (Gladys) Conkey celebrated her 90th birthday on March 1987, with an open house at St. Andrew's, **Puce**, Ontario. She is an active member of the St. Andrew's WMS. Congratulations to Mrs. Conkey.

ANNIVERSARIES

The Helen Scott Society of West Adelaide Church, **Kerwood**, Ontario celebrated its 40th anniversary, October 6, 1987. The group was organized by Mrs. Kaine, the wife of former minister Rev. I. B. Kaine and Mrs. Helen (Scott) Sinclair, guest speaker for the occasion. The cake was cut by two charter members, Mrs. Donelda Brock and Mrs. Norma McNab.

On October 24, 1987 **Knox** Goforth WMS in Calgary celebrated their 60th anniversary with a "Celebration Tea Party". It was held in the new church that had been rebuilt after the fire.

Pink and white was the colour theme with flowers, tablecloths and

Cutting the 40th anniversary cake, Kerwood, Ontario balloons. Name tags had the flower of Alberta, a pink rose, on them.

Two of the tea pourers were Mrs. Helen Willis, president of Synodical and Mrs. Joanne Watson, president of Presbyterial. Mrs. Thelma Paulson gave a Life Membership in memory of her husband Paul, which was presented to the president of Goforth group, Miss Jean MacAskill.

An interesting highlight was the cutting of the pink and white anniversary cake by Mrs. Barbara Moran, the only remaining charter member since 1927.

One hundred years of mission witness was celebrated by **Knox, Walkerton** WMS in a service of thanksgiving and praise, October 24, 1987. President Kay Remus presided and special music was provided by Alva Irving and Dorothy Taylor, Paisley.

Guest speaker was Margaret Ford, president of Hamilton-London Synodical. She congratulated the group and pointed out that the work they had exhibited had enabled the Society to continue to grow and strengthen their faith as Christians.

Holy Communion was celebrated by the minister of Knox, the Rev. Fred Neill, using the trays and cups from 1906.

Displays included artifacts from India by Beatrice Scott, Guyana, Malawi and China by Mrs. Dorothy Neal,and Zambia and Sri Lanka by other friends .

MOVING ?

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In The World - BWM News

CANADA

For many years **Kildonan** Church has been known as Old Kildonan. However, it is now surrounded by new housing and young families. The historic church remains but on the lot beside it a new building is rising to serve a new community. Beside the new Church will sit Nisbet Hall, the original parish hall which is being restored and relocated. From classes in Nisbet Hall came the University of Manitoba.

Early in 1988 **Manitoba Korean** Church will dedicate its new building. This is the first Korean congregation of our Church in Canada that will have its own brand new church home. It is centrally located to serve the growing Korean Community in Winnipeg.

This past fall **Vancouver Taiwanese** Church welcomed the Rev. **Andrew Hsieh.** Mr. Hsieh is both a minister and a missionary. He is minister of the Vancouver Taiwanese congregation here under special arrangement with the Presbyterian Church in Taiwan which has appointed him as an overseas missionary. In Taiwan Mr. Hsieh was minister of Banka Church, a large congregation in Taipei and Acting General Secretary of the Presbyterian Church in Taiwan during the imprisonment of Dr. C. M. Kao.

INDIA

Dr. Benjamin M. Pulimood became Director of the Christian Medical College and Hospital, Vellore, March 1, 1987. Dr. Pulimood has been on the staff at Vellore since 1957 in the Department of Medicine. His special interest in General Medicine is in degenerative diseases, tropical infections and gastroenterology.

REMINDER TO: LOCAL AND PRESBYTERIAL GROUP TREASURERS

RE: Tax Form T3010

Any group that issues receipts for income tax purposes using a registered number must complete Form T3010. This registration must be renewed each year within six months of the end of the fiscal year of the group.

The Registered Charity Information Return and Public Information Return (T3010) has caused some Treasurers a problem. If you are having any difficulty, please contact the WMS office.

NOTICE
PRICES - W.M.S. MEMBERSHIP PINS

Gold filled Honorary Membership -- $65.00
Gold filled Life Membership Pin -- $30.00
Sterling Silver Membership Pin -- $28.00

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT,
Women's Missionary Society (W.D.) of
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

In Remembrance

Mrs. Burns Moffatt,
Knox, Bluevale, Ont.

Mrs. Elizabeth Simmons,
Central (Galt), Cambridge, Ont.

Mrs. Ruth Harris,
Mrs. Margaret Govier,
Mrs. Helen McManus,
Knox, Goderich, Ont.

Mrs. Mae Scott,
Mrs. Gladys Shaw,
St. Andrew's,
Kimberley, B.C.

Mrs. Jessie Decarie
The Margaret Rodger
Memorial, Lachute, Quebec

Mrs. Robert (Nellie) Reid,
Lucknow, Ont.

Mrs. Isabel Bastendorff,
Burns, Milverton, Ont.

Mrs. Irene Herbert,
Bonar, Port McNicoll, Ont.

Mrs. Annabell Quigley,
Knox, St. Thomas, Ont.

Mrs. Hazel Drope,
Paterson Memorial,
Sarnia, Ont.

Mrs. Lilian Kerslake,
First Church, Seaforth, Ont.

Mrs. Elizabeth (Bessie)
MacDonald,
St. Andrew's,
Southampton, Ont.

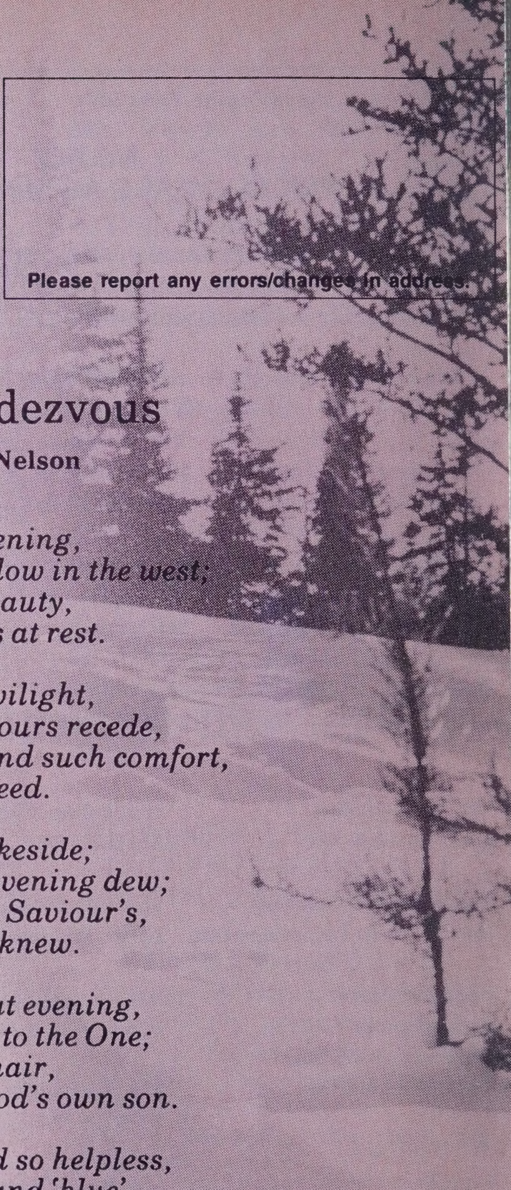
Mrs. Gladys Queripel,
Melrose Park, Toronto, Ont.

Mrs. May Hollingsworth,
St. Andrew's, Watford, Ont.

Mrs. Christie Smith
Mrs. Dorothy Windsor,
St. Paul's, Wiarton, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.



Mental Rendezvous

by Elizabeth Nelson

I sat by the lake in the evening,
And watched the sun's glow in the west;
My spirit leaped to the beauty,
And my soul, at last, was at rest.

I sat by my Lord in the twilight,
And watched the last colours recede,
And I knew such peace and such comfort,
Fulfilled was my every need.

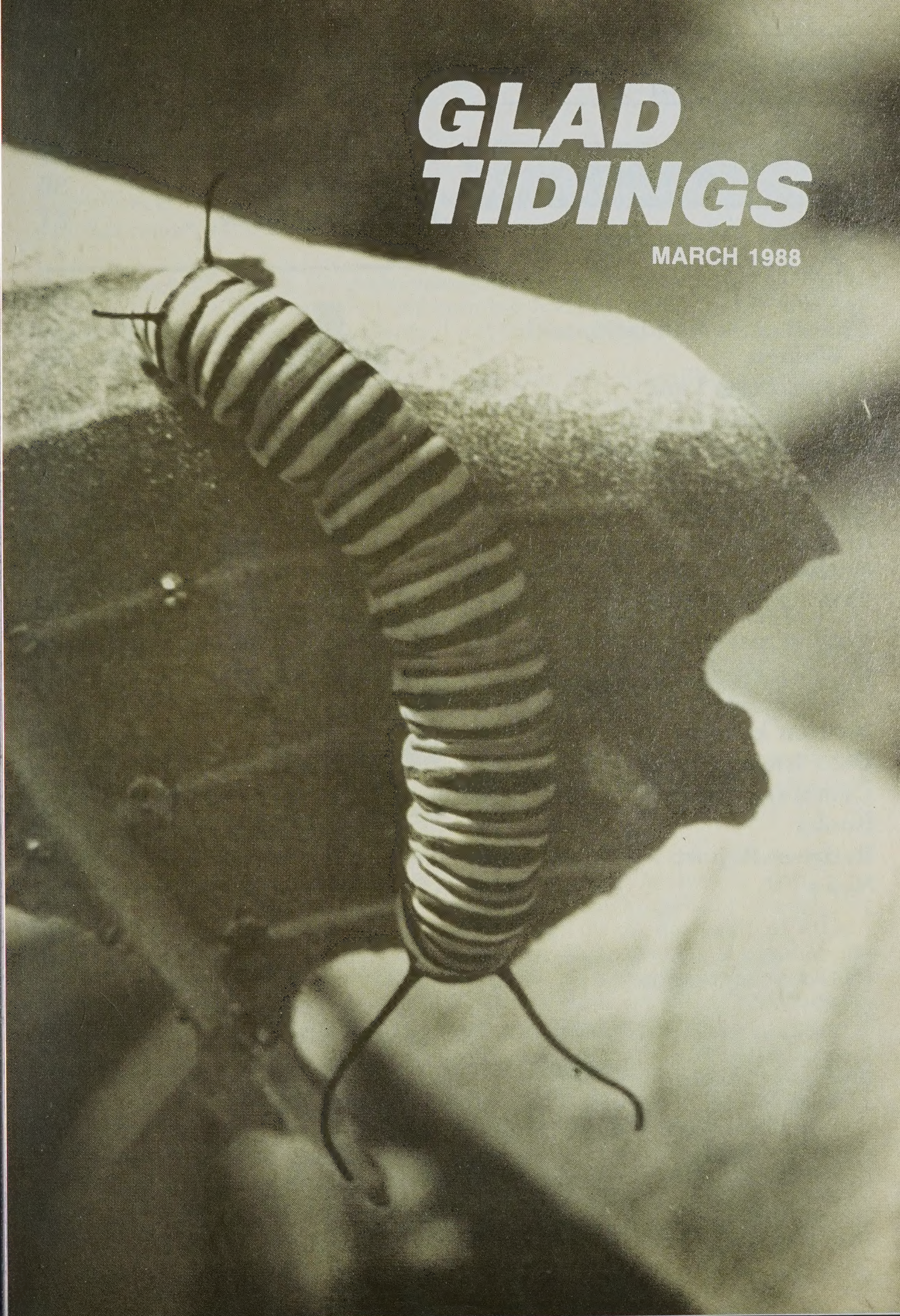
I sat oh so long, by the lakeside;
And drank in the sweet evening dew;
My hand was held in my Saviour's,
The strongest that I ever knew.

My soul was renewed that evening,
As my mind reached out to the One;
I sat so long in my armchair,
Had communion with God's own son.

So whenever I'm sick and so helpless,
So weary and heartsick and 'blue',
I sit with my Lord at the lakeside,
And He fills me with glory anew.

GLAD TIDINGS

MARCH 1988



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March 1988

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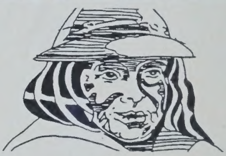

Norma Proudfoot shares a different Easter experience

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CREDITS

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Written in Love

New creations in Christ!

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 2 Corinthians 5:17 NIV

One summer, I found a fat green caterpillar in my mother's garden. About to return to the classroom after my summer holiday, and thinking it would make a good lesson for my students, I put the caterpillar into a box of grass and twigs and took it home with me.

A few days later, before school had begun, the caterpillar disappeared from the box I had left on the kitchen window ledge. I searched in vain. When I went to close the curtain for the evening I discovered the caterpillar in its folds. It had begun to spin a cocoon. Not knowing what else to do, I left it. Perhaps I had already interferred enough with nature.

For days I watched it spin a larger and larger cover until it was still. Winter came, and then spring. I hoped against hope that a beautiful and graceful butterfly would one day emerge in my kitchen. It was not to be.

Are we like that poor caterpillar whose life seemed brief and meaningless? Do we crawl along in ignorance, eating our way stodgily through life, never questioning, never dreaming about what lies beyond our vision on the next leaf, the next branch. Sadly, many people never get past that first stage.

Some do little more than exist. Rising in the morning, they go through the motions of living, then retire. They put their lives on fast forward to get through more quickly.

A few unfortunately even die before they have lived, turning inward to the pupa stage of depression, addiction, loneliness...oblivious to the joy that can be theirs if they live in Christ. For others, even an easy death may be more welcome than a difficult life.

God never intended for his created people to simply exist. We are to rise above the mundane and glorify our Lord, seeking ever to live life as fully as we can. As spring approaches and the earth readies itself for change, for new life to burst forth, it is time for us to slough off the dead skin of winter, to leave the womb-like security of our cocoons. In answering the call of the risen Christ we die to the old life of sin. In giving our selfish human nature over to God, we are born anew. Like a butterfly that completes its life cycle, and emerges graceful and free, we emerge as new creations.

PRAYER: Our God, thank you for the new life we have received in Christ Jesus. As the earth readies itself to bring forth new growth, so we ready our hearts and minds for Easter, that we too may be born again. Amen

June

"Who Do Others Say Christ Is?"

by Diana Eck

Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, "Who do men say the Son of Man is?" "Some say John the Baptist", they answered. "Others say Elijah, while others say Jeremiah or some other prophet."

"What about you?", he asked them. "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God." (Matthew 16:13-16)

On the rock of Peter's affirmation the family of the church is founded: "You are the Christ, the Son of the living God."

But we must not forget Jesus' other question, "Who do people say that I am?" For neither the man Jesus, nor the Christ, is the exclusive property of the church.

We are his. But he is not ours.

What can we as Christians learn from the way others see Jesus?

...the Hindu Anantanand Rambachan sees in Jesus the embodiment of the *sannyasi*, who has let go of the very things to which most of us are attached - home, possessions, property, wealth. Jesus is the wandering teacher, ascetic.

Martin Buber, the Jew, claims Jesus as his brother.

Syed Vahiddudin as a Muslim sees in Jesus' victory over suffering and death a beacon to all.

How is Jesus seen by those who do not claim him as the Christ?

I shall never forget the aged uncle of my Sanskrit teacher in Barnaras on the banks of the holy River Ganges in India.

I was perhaps the first Christian he had met, and one day he asked me a question that had clearly been troubling him for a long time.

"You say Jesus is the Son of God?" "Yes, we do", I said.

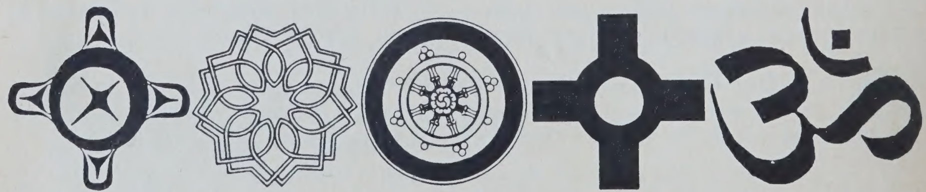
"This means he is an *avatar*?" Now, *avatar* means incarnation, literally a divine "descent" of God into the world.

I thought about it. "Yes", I finally said, "Yes, God came down, took flesh, descended into this world for us and for our salvation in Jesus Christ."

I could see uncle's next question coming. "I have heard that you Christians believe that Jesus Christ is the *only* divine descent."

"Yes", I said, "we do."

I will never forget his expression and his words. He raised



Aboriginal...Baha'i...Buddhism...Christianity...Sikh...

his eyebrows, looked at me, and smiled an uncomprehending and compassionate smile, and said:

"How could you *really* believe such a thing? How could people possibly believe that God showed his face only once in human history? Only once to one people, in one place?"

His implication was clear. How stingy of God. How unperceptive of us.

To the Hindu, God is infinite. Yet that same infinite One descends into this world over and over, to take name and form, in temple, in teacher, in divine incarnation, to show his face, her face to us in countless ways.

Neither the man Jesus, nor the Christ, is the exclusive property of the church.

One incarnation? Impossible, for divine incarnation is limited only by our capacity truly to open our eyes and see.

I carry the questions of that old Hindu uncle reverently in my mind as I think about the true meaning of Christ's incarnation.

I also carry with me the questions of Mahatma Gandhi, who knew many Christians, who by his own confession loved Jesus and drew deep inspiration for his own life from the life of Jesus, but who did not regard Jesus as "the only begotten Son of God".

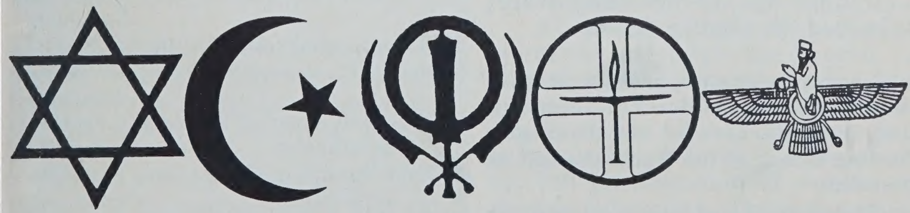
Divine incarnation is limited only by our capacity truly to open our eyes and see.

Yet Gandhi writes: "Jesus affects my life no less because I regard him as one among the many begotten sons of God. ...What does Jesus mean to me?

"To me, he was one of the greatest teachers humanity has ever had. To his believers, he was God's only begotten son.

"Could the fact that I do or do not accept this belief make Jesus any more or less influential in my life? I cannot believe so."

"This is Gandhi's question to us. And it is an important question for us to ponder, for Jesus was so very influential in Gandhi's life, and there are many Christians in his day and ours, myself among them, who would agree with Bishop Vincent Sheehan when he said of Gandhi, "The most Christ-like man



Judaism...Islam...Unitarian...Zoroastrian... Hinduism...

in modern history was not a Christian at all."

What are we to make of Gandhi, who took the life of Jesus to heart, who practised voluntary poverty, who owned nothing but his clothes, his pocketwatch, and his glasses when he died, who understood what it meant to love our enemies, to "resist not evil", and who put into practice in his own life the teachings of Jesus in the Sermon on the Mount as *none* of us has dared to do, and yet whose answer to Jesus' question is *not* the answer of Peter: "You are the Christ, the Son of the living God"?

Christ is not ours to possess, to circumscribe, to own completely. No, indeed, we are his.

What can we learn from those who do not claim Jesus as the Christ, or at least as the *only* Christ, but who see human guru and guide, as brother and kinsman, and who follow him?

Let us carry their insights and challenging question with us.

For Christ is not ours to possess, to circumscribe, to own completely. No indeed, we are his. [EPS]

Eck, professor of comparative religion and Indian studies at Harvard University (US), is moderator of the Dialogue Working Group of the World Council of Churches.

This is excerpted from a sermon she preached in the chapel of the Ecumenical Centre in Geneva (30 March 1987).

Multifaith Calendar
March 1988

2-20 **'Ala** is the 19-day Fast in preparation for Naw Ruz. - *Baha'i*

3 **Purim**, a day of feasting to celebrate the victory of the Jewish people over an oppressive ruler. - *Judaism*

4 **Holi**, a colourful and joyous spring festival beginning on the full moon and lasting 2 or 3 days. - *Hinduism*

4 **World Day of Prayer** - *Christianity*

15 **Miraj-un-Nabi**, the Ascension of the Prophet, commemorates the death of Prophet Muhammad in 632 C.E. - *Islam*

16-20 **Ghambar Hamaspathmaedem** occurs on the intercalary days and celebrates the creation of human beings. - *Zoroastrian*

21 **Naw Ruz**, the New Year, begins on the vernal equinox, symbolizing spiritual growth. -*Baha'i*

21 **Spring Ohigan** - a special time to listen to the Dharma, the teaching of the Buddha. -*Buddhism*

22 **New Year's Day** according to the Saka calendar, modified and adopted as the national calendar by the Government of India in 1957. - *Hinduism*

22 **Navroz**, the New Year Festival, is celebrated by the Isma'ilis. -*Islam*

22 The anniversary of the Birth of Hazrat Imam Ali, the first Spiritual Leader of the Isma'ilis. -*Islam*

22 **Masih Mou'ood Day** celebrates the founding of the Ahmadiyya community in the Punjab by Hazrat Mirza Ghulam Ahmad. -*Islam*

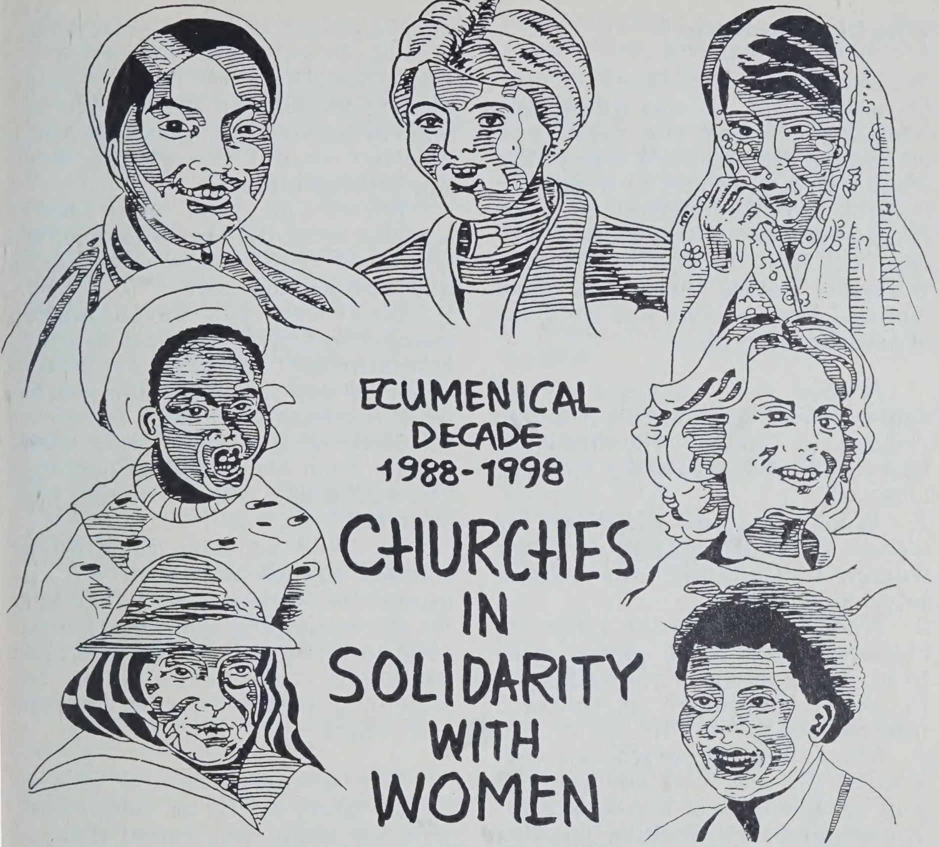
25 On this day Sakyamuni renounced the pleasures of this world and took up the monastic life in his quest for Buddhahood. - *Buddhism*

26 **Ramanavami** celebrates the birthday of Rama, the 7th incarnation of the God Vishnu. -*Hinduism*

25 The anniversary of the birth of Prophet Zarathustra. - *Zoroastrian*

27 **Palm Sunday** celebrates Jesus' entry into Jerusalem. -*Christianity*

31 **Maundy Thursday** - the commemoration of the institution of the Lord's Supper. - *Christianity*



ECUMENICAL DECADE 1988-1998

CHURCHES IN SOLIDARITY WITH WOMEN

The World Council of Churches has endorsed an Ecumenical Decade of Churches in Solidarity with Women in Church and Society. This is a sign of commitment to the concerns and perspectives of women. Through study, reflection and action, men and women all around the world will participate. We're starting at Easter 1988.

Areas of concern recommended for planning the Ecumenical Decade:

1. Full participation of women in decision-making; sharing of power, human and material resources; participation in forming public policy.
2. Women's visions and commitments to justice, peace and the integrity of creation.
3. Women shaping theology and sharing spirituality; women of living faiths inspiring action for justice and social change.

It's exciting to be linked with churches all over the world in identifying the concerns, priorities and action but we all must start where we are. Local churches and groups need to develop a vision of the full participation of women in church and society. The vision must include all women -- rural, city, native, disabled, immigrant.

Why begin at Easter?

Easter is at the heart of our Christian faith. It was the women who first visited the tomb and wondered how to roll away the stone. It was women to whom the resurrected Christ first chose to reveal himself. It was women who were the first to believe. Women were the first to spread the Good News of Resurrection and the hope of new life for us all.

In these next ten years we are called to "rise up", to identify and to remove the "stones", the obstacles, that stand in the way of the message of new life.

1. What hopes do you have for women in your community? for women in Canada? for women internationally?
2. Who/What blocks the achieving of those hopes? What "stones" need to be rolled away in your Church? in your community? in Canada? internationally?
3. Who will roll those stones away? You as Church men and women? You as members of a community? Women and men working together in the Church and the community can roll away stones which structurally and culturally block the vision of a shalom community; for example, what blocks women's average salaries from equalling men's average salaries? What prevents women from equal participation in decision-making bodies?

Where do we start?

During the first five years, start where you are. Join with others in your church and community to identify your area's concerns. For example, you could meet with people working in shelters for abused women, or with Ten Days for World Development groups. Recognize there are many people already working on these concerns and it's important to work together, whether or not the groups are related to a church.

Focus on your own local agendas using the World Council of Churches' three areas of concern and the questions above.

What can you do to make oneness in Christ manifest in your community? Involve as many people as you can in the analysis of what it means to be the Church in solidarity with women. Join with people from other denominations and with people who are outside the churches.

By 1993 we hope to build a common agenda so that people all around the world can work together for the remaining five years until 1998 to make real our dreams and visions for churches to be in solidarity with women in church and society.

The Gospel accounts of the Easter Story really do not reveal how the stone was rolled away--some say "by an angel of the Lord." But the women were the first witnesses to the Resurrection and they roused the disciples immobilised by grief and hopelessness. May God's Spirit be at work among us during the Decade as we name the "stones", the obstacles, and seek to remove them.

Some Ideas

1. Write for information and worship resources.
2. Make banners, "Windows" that identify an area of concern. Take photos of them and send them along to the national organizing committee that will try to pass on

ideas to people in other communities.

3. Identify groups in your area who are already working on these issues. You aren't alone and you don't need to start from "scratch".

4. Begin with an ecumenical worship service in the Easter season, 1988.

5. Organizing is hard work but you might start with talking to people who are concerned about women suffering from poverty, especially senior citizens and single mothers. Other Canadian groups might focus concern and action on violence against women or the needs of new Canadian women.

6. Remember the emphasis of the Decade is working with women, not for women.

7. Think of places that need greater participation of women (in government, perhaps) and work out strategies to enable more to get included.

8. Think of ways to heighten awareness in your community of the strengths and concerns of women in other countries. Maybe new Canadians in your community could help you with information and work with you in developing plans for action.

9. Study and action are critical. Be visible!

For worship resources and more information contact:
Women's Interchurch Council of Canada,
77 Charles St. W.,
Toronto, Ontario, M5S 1K5
Phone: (416) 922-6177

A PRAYER:

As I grow older!

Lord, Thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all - but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point.

Seal my lips on my many aches and pains. They are increasing, and my love of rehearsing them is becoming sweeter as the years go by.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken. Keep me reasonably sweet. I do not want to be a saint; some of them are hard to live with; but a sour old woman is one of the crowning works of the devil.

Help me to extract all possible fun out of life. There are so many funny things around us, and I don't want to miss any of them. Amen.

(Contributed by Miss Gertrude Forbes, Preston Springs Gardens, Preston, Ont. Author Unknown)

Thanks to Laura Watson for requesting the reprint of this prayer which was published in the GLAD TIDINGS many years ago.

A Very Long Lent

'REFLECTIONS ON THE RUSSIAN ORTHODOX CHURCH'

by Jim Forest

...People in North America often criticize the [Russian] Orthodox Church. It is described as a useful pawn of the government buying space and security for itself at the expense of fidelity to the gospel; it is gathering riches to itself; its public statements and peace conferences are a facade - it never had nor does it have now a genuine concern for the poor or for peace or for social justice. To respond to these charges would require a book. All I can say here is this is certainly not the experience I had.

The Church has found itself in an exceedingly difficult situation, in some ways brought on by its own shortcomings in earlier years (quite analogous to the shortcoming of Christian churches throughout the world), in some ways not its fault, rather paying for the abuses Marx observed in the churches of western Europe. The Orthodox already had quite a lot of experience of surviving long before there were Marxist opponents, for it faced other powerful adversaries, not in the least Peter the Great.

The Russian Orthodox Church has survived in a remarkable way, partly because it has searched out areas of agreement with the state, partly because (as in Poland) it is so deeply nationalist, but most importantly because many people have persevered despite every disaster and danger, and have done so with a faith I think many of us hardly imagine. There is a deeply penitential dimension to Russian spirituality, and a capacity simply to endure no matter what. It has been a very long Lent, reaching back not to 1917 but to the 18th Century, and has cost immense suffering and many martyrs. Yet as one believer said to me, "Though my father was a prisoner of Stalin, he bore it as a Christian. He never blamed anyone. He was never bitter." I did find people in whom bitterness was apparent, and anger, yet the main note was one of hope and even of joy - people whose main attention was on the present and future. They see rivers of people coming for instruction and baptism, quite often from families where religious belief seemed completely dead.

Russian nationalism, like all nationalism, is often distressing. There is something a bit tragic about those who altogether lack a love of their homeland, but there is always the danger of love of one's own country making one either blind to its faults or unable to voice criticisms. It is clear to me that patriotic blindness is sometimes a problem for Russian believers, but much less often than I imagined it to be; one hopes for the church to find a more openly critical voice. Nationalism is always a two-edged sword. It has inspired some of the most remarkable and constructive events, as we saw with Gandhi.

In many ways, the Russian Orthodox Church is a rich church: not only are the churches full but there is an enormous number of

There is a deeply penitential dimension to Russian spirituality, and a capacity simply to endure, no matter what.

Photo: Barbara Woodruff

people who would readily fill still more churches if they were within reach. This doesn't mean, however, that the church is living in a rich way. Once away from reception rooms and the well-restored churches that are most frequently seen by foreign visitors, one is struck by the austerity. I suspect the best meals that people in the Russian church ever eat are those they eat with their guests from abroad.

People give freely of their time and talents. ...Believers give generously of their kopeks and rubles to the church, as I saw often enough, people readily paying for candles or mass produced icons a great deal more than these cost, or simply giving money outright - if only in small coins.

Reprinted from EPS July 1987

Forest is general secretary of the International Fellowship of Reconciliation (Alkmaar, Netherlands).

Gracias! (Thank You)

An Easter Worship Service

by Norma Proudfoot

Leader: Last Easter Norma Proudfoot witnessed what was to her *an unfamiliar and disquieting experience. Living in Ecuador, South America, with her husband Bob, an engineer sent to Ecuador as a Technology Advisor through the Association of Canadian Community Colleges and Northern Alberta Institute of Technology, Norma watched the preparations for a grand parade. She was shocked to see a life-sized, moulded image of Christ on the cross toppled along with its many trappings into the back of a truck heavily guarded by uniformed soldiers laden with weapons.*

The following day, she was unable to remain an innocent bystander as the Good Friday parade passed, but was swept along by the tide of human bodies, hot, dusty, solemn, urgent, not unlike the cross-section of the society in the midst of which Jesus was crucified.

Norma was then startled to see that moulded image, held aloft on shoulders, moving as the crowd moved - stark white, cold, naked, bearing the blood-red stains, a crown of thorns, the torture lines visible and the tears real. She was deeply touched by the emotions and attitudes of these masses who were celebrating Easter according to their own beliefs.

This worship service is a result of that experience following which Norma was full of the agonies of the celebration and weighed down by the burden to do something about it. As you worship, try to imagine the scene as Norma saw it.

All voices in prayer:
Our heavenly Father,
Great is your name and worthy to be praised
We thank you for the privilege of worship.
How great are your riches!
How deep are your wisdom and knowledge!
Who can explain your decisions?
Who can understand your ways?
As the scripture says,
"Who knows the mind of the Lord?"
Who is able to give him advice?
Who has ever given him anything, so

that he had to pay it back?"
For all things were created by you,
and all things exist through you and for you.
Our heavenly Father, to you be the glory forever! Amen
(adapted from Romans 11: 33-36)

Voice 1: Lord Jesus Christ, our hearts are heavy with the confusions of this world; the disasters, the devastations and the oppressions. Demoralizing and degrading impositions daily become more apparent among so many peoples. Their realities are too great for us to fathom. Even the terminology is inadequate for our understanding. It all seems a long way off, removed from our lives.

Sometimes, Lord, we in North America need to be lifted away from our security blanket into a foreign scene, a different culture, a third world country. There, divested of all the components of our familiar milieu, we become, however reluctantly, part of a different Easter celebration.

Voice 2: Lord Jesus, this is not our reality. It is theirs. It humbles us and causes us to stop and reflect, to approach the foot of your cross on bended knee with thankful hearts filled with worship and praise.

All: Lord Jesus Christ, you bore the crown of thorns for the world; you bore the crown for us.

Scripture Reading: Voice 1: Isaiah 59: 9-15
Voice 2: Isaiah 59: 16-19

Hymn: #187 O come and mourn with me awhile

All: Lord Jesus Christ, you bore a crown of thorns for many; why did you do it, Lord? Why did you take upon yourself the sins of the world?

Voice 3: The Lord God made a perfect environment and in it he placed a perfect man and a perfect woman. Upon this perfect couple God bestowed not only the most precious gift of all - the gift of eternal life - but he gave them the gift of freedom of choice. But, freedom is meaningless if there is only one possible path to follow. Freedom implies the right to choose, to select, to determine one's individual course of action.

Voice 4: Adam and Eve chose to disobey God and thus sin entered the perfect environment. Down through the ages stories tell of the great struggle to regain it. While good intentions sometimes motivated these efforts, evil forever dogged the footsteps of humankind with its selfish, greedy exploitive and expoitative powers.

Voice 5: God gave Adam and Eve a choice, with the consequences of death if they chose to disobey. And, being a God of truth and justice, He cannot disregard this consequence. But God is also a God of love. Out of His great love for all mankind He offered a perfect substitute - our Lord Jesus Christ.

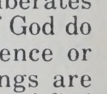
Response (all voices): For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16RSV)

Voice 1: (again in an attitude of prayer)
Lord Jesus Christ, they carried your image through the crowded street. They trudged the weary road under a symbolic cross. They celebrated your death. But why did Easter Sunday dawn quiet and still? Why was there no celebration of your resurrection and Your life?

Voice 2: "I saw one altar with its life-sized Jesus figure with the eyes of a man driven mad by torture. It was so frightening that I could not look at it longer than a few seconds. But most haunting of all was a huge altar surrounded by six niches in which Jesus was portrayed in different states of anguish - all very realistic, from the hands of artists who themselves knew real suffering.

Men and women from all ages and from all backgrounds come to gaze at these morbid Christ figures, some of them kneeling, some standing, some with crossed fingers, some with arms outstretched in a pleading gesture. This is the Christ the Spanish Conquistadors introduced to the Indians. This is the Christ to whom the people have prayed during the last five centuries. This is the Christ to whom they bring their own pains and sufferings. I am struck by a perversion of the Good News into a morbid story that intimidates, frightens and even subdues people but does not liberate them."*

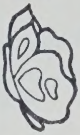
Hymn: #181 O sacred head, sore wounded



Scripture Reading and Meditation:
Voice 3: John 11:24 and Revelation 1:18, and continuing to read:

And what about us? Have we heard the Good News of Easter Sunday morning? To believe on the Lord Jesus Christ liberates us from our own limitations. The miraculous powers of God do not depend upon our intelligence, skill, power, influence or connections, but upon our belief that in God all things are possible. It is through our own brokenness that the love of God can manifest itself.

When in our own weakness we are faced by so many poor, tired, depressed and oppressed people, our first response is: "How can I give them food, a house, an education, and a job?" From our belief in the Lord Jesus Christ we can come to see that the Lord, Himself, is the gift. The mystery of ministry and service, of love and concern is to be found where it happens: "As you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)



Hymn: #178 When I survey the wondrous cross

Meditation (continued):
Voice 4:

The believer is where the Lord wants him or her to be. Our care for people thus becomes the way to meet the Lord. The more we love, give, help, support, guide, counsel and visit, the more we receive, not just similar gifts, but the Lord Himself. Living this truth in our daily lives makes it possible to love and care for people without conditions, without hesitation, without suspicion and without the need for immediate rewards. It is the Spirit of God in us who gives us eyes to see and ears to hear, and the words with which to pray. Through prayer we become aware of the life of God within us and it is God within us who allows us to recognize God among us. When we have met our Lord in the silent intimacy of our prayers, we will also meet him in the campo, in the marketplace and in the town square.

Closing Prayer:
Voice 1: Lord Jesus Christ, we lift up our hands to you in prayer and show you the poor, the needy, those who suffer and are oppressed; those who are stricken and afflicted, unloved and unwanted.

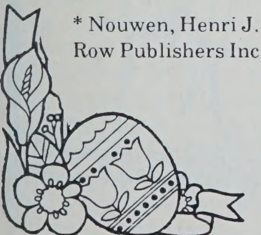
From the depths of your love which knows no bounds, touch their lives. Opener of eyes that can see and ears that can hear, give them the gifts of sight and sound that they may see you as the resurrected Christ, and hear the message of truth and love, and hope for a new world and life everlasting. Then will Easter Sunday morning be every morning from now on.

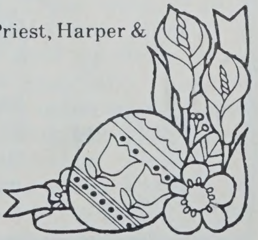
These words we pray in your name and to you who have borne the crown for the world, let all the people say: Gracias, Lord Jesus Christ, gracias!

All: Gracias, Lord Jesus Christ, gracias!

Hymn: #205 Look, ye saints

* Nouwen, Henri J. M., Latin American Diary of a Catholic Priest, Harper & Row Publishers Inc., N.Y. 1983





Envy

by Gayle Clarke

I envied some their wealth
And their freedom to roam,
I envied their beautiful house,
But it was not a home.

I envied their stylish dress,
But it clothed a lonely soul,
And their independent lifestyle.
But the people were not whole.

I envied some their talent,
Never realizing mine,
And I longed for my youth again,
Blind to the gifts of time.

I envied others their position.
Yet they lacked true happiness.
Were not these the things, I wondered,
With which some were truly blessed?

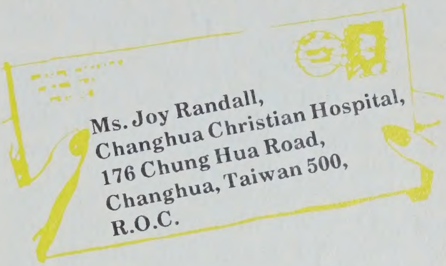
As I looked again, I saw
A child content at play;
A man, renewed by music
After working hard all day;

A woman in her garden, simply
Helping things to grow;
And I envied them their peace;
And yet, I came to know ...

That of all that I had envied,
Peace was really not a part,
And for all their seeming riches,
I had peace within my heart.

Peace left no room for envy,
For bitterness or hate.
God-given Peace sowed love,
And thus, it filled my plate.

Dear friends,



1987 has been a busy, challenging and rewarding year for us here in Taiwan and at Changhua Christian Hospital. We are thankful to God for the great blessings He has given us and pray that His love may be shown to those we touch each day.

... the hospital has continued to serve the patients in our area through the Healing Ministry. Nan Guo Medical Centre which opened over a year ago now has nearly 300 beds there as this past August we added the 7th Ward for Ear, Nose, Throat and Eye Surgery patients. We also opened four Operating Rooms to meet their needs. Otherwise, Medical, Oncology, Rehabilitation and other departments there are busy. Over 40 patients a day are treated for cancer in the Radiation Department. This department had a difficult time this past year in that their young chief died suddenly in January but we are thankful Dr. Lai has come to replace him.

Our Nursing Department now has over 500 nurses, nursing assistants and aides, and 60 nursing students under our direction. Turnover continues to be 15-20% as many nurses are returning to study at Nursing Colleges in order to gain the higher licence now required by the government. Many move to other hospitals. Thus we are continually hiring and training new staff. These few days our hospital is also preparing for Hospital Accreditation and our department has 40% of the total marks.

I am thankful I was able to get away twice this past year both for continuing education and holidays. The first was with the Haslups to attend the Christian Medical Society Continuing Education at Port Dixon, Malaysia. We put in over 60 hours of learning but also enjoyed the spiritual direction and fellowship with other Christian medical missionaries from this part of the world and instructors from USA.

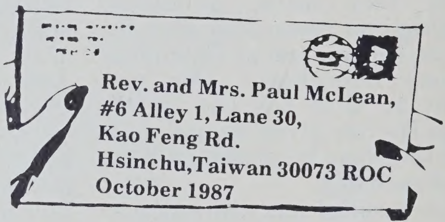
Then the hospital and our church board assisted me to attend the Western Pacific Congress of Critical Care Medicine in Bali, and the World Operating Room Nurses Conference V in Singapore in September. The Operating Room Conference allowed me to meet many nurses from Canada and 36 other countries. There were 22 of us from Taiwan and I was pleased to meet them as well as those from other countries especially those in administration to learn ways to cope with the increasing knowledge and types of surgery today. Now I am trying to impart my new knowledge and methods to our staff. This time away also allowed me to visit Peggy

Malcolm/McKelvie in Jakarta, Indonesia where her husband and she are working with CUSO.

Our hospital has just celebrated its 91st Anniversary and our staff attended a week of retreats at Nan Guo on the 10th floor. Each of our staff attended half a day for a service of Thanksgiving, a special speaker, and a film to help the staff to relate to death and the dying patient. We pray this will help all of us to be more effective medical staff in caring and witnessing to our patients, families and our Non-Christian staff.

I am looking forward to being home in Canada this coming year probably from August lst until the end of October. I hope to have holidays first with my family and then deputation. Look forward to seeing some of you during that period.

In His love,
Joy Randall



Rev. and Mrs. Paul McLean,
#6 Alley 1, Lane 30,
Kao Feng Rd.
Hsinchu,Taiwan 30073 ROC
October 1987

On June 29 we moved into our new home in Hsinchu. Gone are the rice fields, the luscious green mountains, the clean country air and our totally Hakka environment. Welcome to alley upon alley of concrete houses, pollution from hundreds of cars and motorcycles, and an old Hakka town that has long since become a booming industrial city with every one of Taiwan's ethnic people groups represented.

We live in a small two-storey, three-bedroom "town house," 25 feet square, with an open gutter running along the back between us and our "immediate" neighbour (we can open our back doors into each others kitchens!). The front yard is a piece of concrete six feet wide, closed in by a concrete wall five feet high. Our dead-end street is about 15 feet wide and 150 feet long. Twelve family units, the same size as our own, fill this tiny space. So you might say that we are rather "close" with our neighbours. Such is life for us and many of the 20 million people of this island about twice the size of P.E.I.

Many of our new neighbours are parents with young families. Still there are a number of homes where three generations live under the one roof. Mary Beth has become friends with one young mother down the alley, whose husband teaches mechanical engineering at one of the two universities in town. Their two boys, are also good friends with Andrew and Peter.

Our new home is situated near the campus of the Hsinchu Bible School, an institution of the Presbyterian Church in Taiwan. This provides us with something we greatly missed in the country -- Christian fellowship, especially with other missionaries.

Meanwhile it's school for number one son! Andrew entered the Hsinchu International School in September, no front teeth and all. He loves it! He studies grade 1 in a class of 15 kindergarten to grade 2 students.

With more foreigners in the area, Mary Beth is holding a bigger Sunday School class than in Kung Kuan. They meet on Sunday mornings. An English worship service is held at the Long's home in the afternoon. Three short-term missionaries also join us.

Paul continues his weekly visits to the Tung-lo Church to assist John Dzen in home visitation and to teach English to three young professionals. Both Misty Chiou and Laura Sye have moved away, though with seeds of faith planted in their hearts and beginning to blossom.

Some very exciting news is that on October 10, John Dzen was ordained as the first minister of the Tung-lo Church. ...this was the church that closed its doors from 1972-1979 because of no members.... Sunday worship brings only about 20 people together, but they are strong in faith and they have a vision and a burden for what God would have them do in their village of 25,000 Hakka people. ...For John and his family, the decision to stay in a rural area and plant a church is both a sacrifice on their part, and an encouragement to the faith of all the Christians in Taiwan who know them or have heard of them.

Over the past few months Paul has attended rallies for Hakka people in four of the major cities in Taiwan. These were sponsored by the Hakka Mission Committee of the PCT. The gatherings involved singing Hakka mountain songs, preaching for renewal in the Hakka churches, and gathering the Hakka "diaspora" from the big cities to plan and initiate the formation of Hakka congregations in the urban setting.

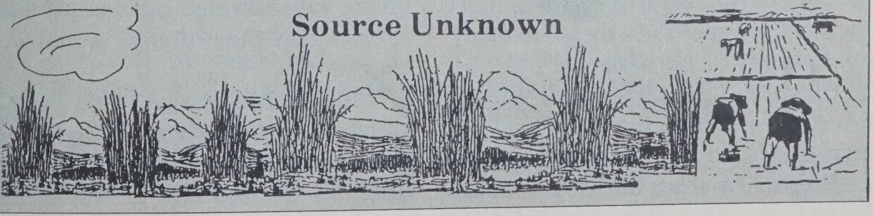
Paul's main work continues to be that of assisting with the Hakka Bible translation. After many long hours and occasional "heated debates", the translating committee has set the text for John's Gospel and it is off to the printers.

May the grace and peace of God be with you always!

Yours sincerely,
Paul, Mary Beth,
Andrew and Peter McLean

"Lord our faith is like a rice field. When it is newly planted, the boundaries are prominent.... As the plants take root and grow tall, those divisions gradually vanish and soon there appears one vast, continuous field. Give us roots of love, Lord and help us grow in Christian friendship and service. So may your peace come...."

Source Unknown



CRAFTS 'FOR THE YOUNG AT HEART'

Cosy Casserole Carrier

Whether it's a hot dish for a potluck supper, a casserole for a new neighbour, or a fresh-baked pie for a bereaved family -- there's no denying that preparing "take-out" food ranks high on the list of volunteer activities. Every volunteer cook who has fumbled with oven mitts, wrapped her creation in old newspapers, hunted for a cardboard box of suitable size, or juggled with trays will welcome this attractive way to carry her casserole to its destination in style.

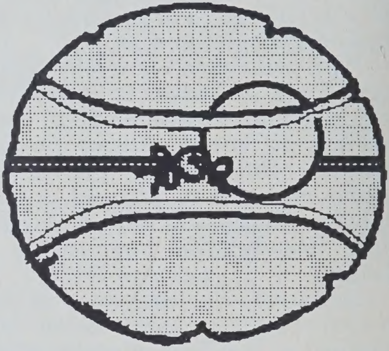
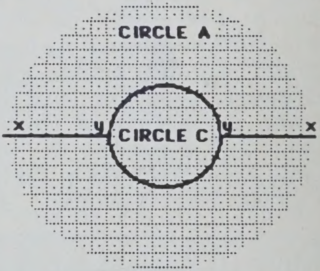


Figure 1



Materials

reversible quilted cotton fabric

1 package contrasting wide bias binding

Method

1. Cut 2 circles (A and B), 16" in diameter, from quilted fabric.
2. Fold Circle A in half and mark out Circle C, 5" in diameter, in the centre.
3. Cut Circle A along fold line between points x and y, cutting out Circle C. (Figure 1)
4. Sew bias binding along cut straight edges of Circle A from points x to y on both pieces.
5. Pin bias binding around curved inner edges of both parts of Circle A, from points y to y. Fold cut ends of binding in, so that the ends remain open. Sew along edge of binding.
6. Cut 2 pieces of binding, each about 20" long. Thread one through each of the bound edges you made in Step 5 to form a drawstring. Knot the ends of the drawstrings.
7. From quilted fabric, cut 2 strips, 2" by 16". Fold each in half lengthwise (wrong sides together). Press. Sew bias binding along raw edges.
8. Place handle strips (from Step 7) on right side of halves of Circle A as shown in Figure 2, with bound edge towards the outside of the circle.

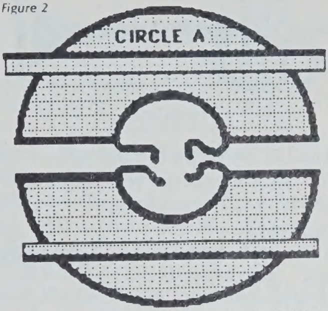
Trim ends to fit. Pin or baste ends to Circle A.

9. With wrong sides together, place Circle A on top of Circle B. Baste together close to outer edge. Sew bias binding around outer edge.

10. Sew bias binding around Circle C. Use a 3" piece of bias binding to form a tab .Attach to edge of Circle C. Pull one drawstring through loop.

The Link and Visitor, September 1987

Figure 2



Dell Wilkins

©VOLK

THANK YOU WMS!

YOUTH IN MISSION gratefully acknowledged the generous donation of the WMS Council Executive for $7,174.00 towards their work. Co-ordinator Joyce Hodgson said, "We hope to be able to keep you up to date on our progress. We would like to place 25 volunteers this year in projects all across Canada. We have the possibility of over 40 project placements for them. All we need is the volunteers."

YIM NEEDS YOUTH

What are your plans for this summer? Is there some time you can take to discover who you really are? There are so many opportunities to roll up your sleeves and work to make our world a better place.

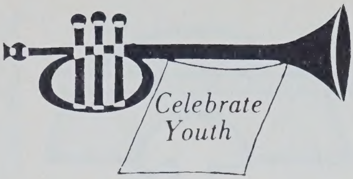
Do you like to work with your hands? There are homeless Canadian families who need your help to build homes.

Can you work with children who need your support and encouragement but also need to feel they can do it by themselves? There are refugee children who need you to help them adjust to living in Canada.

Do you like working in the out-of-doors, swimming in the lake, paddling a canoe? There are non-profit camps who need you to fill in for their regular staff.

No special skills or experience are needed - just *you*! Find out how you might handle these situations or others. Apply to be a **YIM** volunteer.

Contact: C. Joyce Hodgson, Youth in Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.



"A Reason for Living"

In John 18:37 we read: "For this I was born, and for this I have come into the world, to bear witness to the truth." (RSV)

They are important words for each of us to think about during this Lenten season. What is our reason for living? Why are we here?

Quite a few years ago this verse was used as the theme for a week which was especially set aside to honour members and leaders of Christian Youth groups. Congregations and community banded together to acknowledge the part young people played in society and to let them know the pride that was felt as they accomplished great things. Young people were encouraged to find the truth and their own reason for living. And many found their place in leadership roles in church and society.

Just after Christmas 1987 I saw a TV school-break special called "Hear Me Cry". It told the story of two young people of today, and my heart went out to them and to the many other young people who seem to have no reason for living. Both were bright, middle to upper class high school students who because of family situations were driven to despair. Eventually they agreed on a suicide pact. Both cried out for help in their own way. Only one was heard, understood and helped. The other died a senseless death.

This story is one which, unfortunately, is being lived out in too many communities. Teenagers, young adults, and even children are commiting suicide every day because they have no hope and see no place for themselves in the future. Everyone is too busy and involved with their own problems to hear their cries. They need encouragement and help to find a sense of their real worth and importance in this world. They need to be challenged to reach for the stars, to work to develop their greatest potential. This is a role we can play as adults.

The results of such an attitude could be seen in another TV documentary I watched called "I Wish You Peace". A group of young ballet students from B.C. visited Russia and told their story. Their trip was labelled by others as a "children's peace mission". The children however said "they didn't really see it as a mission when they started out. But when they had met the children and their families in Russia and felt the love and friendship, they wanted to tell the world that we are all the same under the skin. They have discovered one reason for living - to share love. They have hope for the future but they are also challenged to help shape the future.

Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

"A LIN ODYSSEY" *by Marnie Copland. Paraclete Press. Price $15.00.*

"A Lin Odyssey" is the story of Tsung-yi Lin, M.D., M.D.Sc., F.R.C.P. (C) and his wife, Mei-chen Lee, B.A., M.Sc., both of Taiwan, Geneva and Vancouver. It touches on the history of this Lin family in China and in Taiwan, of the family members' contribution to the growth of Christianity in Taiwan, and to the promotion of mental health throughout the whole world.

Dr. and Mrs. Lin are Canadian citizens. He has recently retired from the University of B.C. in Vancouver where they live. He was a pioneer in mental health in his home island of Taiwan, beginning in the 1940's, served on the staff of the World Health Organization in Geneva, and is a teacher, researcher, lecturer and writer of world renown. He was president of the World Federation for Mental Health for six years and is now honourary president. He serves as adviser on mental health to the People's Republic of China.

The book is an intimate and personal account of the Tsung-yi Lin family, written primarily for their children and their grandchildren. A somewhat biased reviewer of the book writes: "A wonderful work worthy of the Lins. Although the scope is so wide and varied and much of the subject matter is scientific, the writing never loses its characteristic delicacy and charm, which brings to mind a Chinese painting."

Marnie Copland

Marnie Copland was born in north China of Canadian missionary parents. After her marriage to Bruce Copland she returned to China. During two periods of service in Taiwan they came to know the Tsung-yi Lin family. Marnie's autobiography "Moon Cakes and Maple Sugar" was published in 1980. Now retired, the Coplands divide their time between Montreal and their home in the Laurentians.

EARLY CANADIAN MISSIONARIES IN KOREA, 1888-1895 *by Young Sik Yoo. 120pp + 24pp pictures. Price $15.00*

In the forward to this important piece of research, the Rev. Robert Anderson points out the uniqueness of this 1888-95 missionary era in Korea. He concludes that the research undertaken by the author can only encourage future historians to recognize and emphasize this hitherto largely overlooked area of Canadian missionary involvement in the Orient, especially in the period examined in this volume.

The reader will be intrigued by the importance of certain geographical areas across Canada, individual congregations and societies which so greatly influenced the early missionary movement in Korea. Such names as the Presbyterian College, Halifax, Nova Scotia, and Trinity and Victoria Medical Schools, or the YMCA, University of Toronto, appear with regularity of the pages of this book.

It is interesting to discover that a signigicant proportion of the earliest Canadian Presbyterian missionaries to Korea were not officially appointed by the Board of Missions, as the General Assembly in the

1880's was unwilling to begin new work, due to financial stringencies. Many who felt called to serve in Korea were not ordained while much of the most effective evangelism was undertaken by medical personnel.

The chapter on James S. Gale, "the most interesting and distinguished pioneer Protestant missionary in the history of (the) Korean Church", according to Young Sik Yoo, is most valuable. He was born in Alma, Ontario, the nephew of Alexander Gale of Hamilton and Toronto. Here is set forth the close relationship between the denominational mission board and the YMCA of University College, Toronto. Credit for the beginnings of the Great Revival in Korea in the 1900's, known as "one of the wonders of the twentieth century" is attributed in part to another Canadian, Louise H. McCully of Truro, Nova Scotia.

One of the founders of the "Korean Union Mission" of Toronto was Henry B. Gordon, a Toronto architect, and one-time treasurer of Knox Church, Toronto. The father of two Canadian ministers, the late R. Russell Gordon of London, and Noel Gordon of Scarborough, Mr. Gordon himself served in Korea and northern China for three years, building many churches and hospitals, including edifices in Beijing. In Canada, Henry Gordon designed the chapel of Wycliffe College, Toronto, while his wife founded the first out-patient clinic for women in Toronto, from which developed the Women's College Hospital. Such information and much, much more, comprise the contents of this volume - offering new insights and whetting the appetite for future research into this important area of Presbyterian outreach prior to 1925.

Retirees Report:

Margaret Boyd retired in August 1983 after almost 20 years as Area Educational Consultant in Quebec and Eastern Ontario. Prior to that she served as Regional Secretary in the Synods of Hamilton-London and Saskatchewan; the Children's Centre, Vancouver; Tyndale House, Montreal; and on the National Missions staff of the WMS (W.D.) in various presbyteries in British Columbia, Alberta, Saskatchewan and Manitoba.

Today, Margaret continues to serve the Society as president of Ottawa Presbyterial. Her other volunteer activities have included membership on the Board of Ottawa Civic Hospital Auxiliary where she worked for a few hours each week in the Family Lounge of the ICU, and as Director of Student Volunteers; and the Centretown Churches Emergency Food and Clothing Centre where emergency food supplies are given out to people awaiting other assistance.

NEWS

CONSULTATION 'WALKING THE SWEET GRASS ROAD'

LAKE SHUSWAP (British Columbia) - "Walking the Sweet Grass Road" was the theme of a North American interfaith dialogue (here, 14-17 November) involving about 20 Christians (most of them Native Canadians and American Indians) and leaders of Native Spirituality (the 20th-century form of the religious traditions of the first inhabitants of North America).

The meeting was under the auspices of the World and Canadian Councils of Churches, with support from the Anglican and United Churches of Canada.

Commenting on the meeting, Stuart Brown, a programme secretary in the WCC Sub-Unit on Dialogue with People of Living Faiths, noted the participants' urgent support for requests by representatives of Native Spirituality that it be treated like other religions, notably in prisons and schools.

That would mean, for example, that sweat lodges, which play an important role in the practice of Native Spirituality, would be available for prisoners.

Other issues of concern were the high rates of alcoholism and adolescent suicide among North American Native peoples. The possibility of a visit by Native Spiritual leaders to the Vatican and the WCC was also discussed.

The group has no written report of its meeting, considering the medium incompatible with the oral tradition of Native Spirituality. However, a videotape of interviews with participants is available (from Barbara Anderson, communications director of the British Columbia Conference of the United Church of Canada, 1955 West 4 Avenue (200), Vancouver V6J 1M7). [EPS]

FINGERPRINTING CHANGES PROPOSED

TOKYO - The Japanese House of Representatives has approved a bill amending the country's controversial Alien Registration Law. Church and other groups have been expressing vigorous opposition to the law's current requirement that aliens be repeatedly fingerprinted. The amendment would make the fingerprinting a one-time requirement when foreigners first register for residency. Other parts of the amendment, however, tighten restrictions on aliens, especially those refusing to be fingerprinted. As such, it is considered insufficient by many ethnic Koreans born in Japan, who make up about 80 percent of those affected by the ARL. [EPS]

POLICE RAID CHURCH COUNCIL OFFICES

JOHANNESBURG - Security police raided the offices of the South African Council of Churches (here, 3 December), the day after SACC General Secretary Frank Chikane denounced the South African government's "inhumane policy of detention without trial". Also the day before the raid, Chikane sent a message to South African church leaders and SACC overseas partners pressing concern about "the constant harassment and detention of SACC staff". [EPS]

CGIT PRESIDENT ELECTED

Marilyn Watters, Christ Church United, Mississauga, Ont. was elected to a two-year term as president of the National Canadian Girls in Training Association beginning November 1, 1987.

Involved in CGIT as a girl and leader at St. Mark's United Church, Saint John, N.B., Marilyn also led St. John's United CGIT, Pointe Claire, P.Q. and was Chairperson of the Quebec CGIT Committee 1979-82.

A Certified Family Life Educator (Concordia), Marilyn credits CGIT for broadening her interest in leadership training. She is Staff Associate/Christian Education Coordinator at Christ Church, Mississauga.

COALITION URGES FREE FOOD PASSAGE IN ETHIOPIA

GENEVA - Churches' Development Action for Africa, which groups two Roman Catholic organizations (CIDSE and Caritas Internationalis), the Lutheran World Federation and World Council of Churches, has appealed to all forces fighting in Ethiopia to allow free passage of food to several million people facing starvation in the Eritrea, Tigray, Wollo, and Gondar regions. [EPS]

ICONS RETURNED TO RUSSIAN PEOPLE

WASHINGTON - Saying she wanted to return them to the Russian people, Blanchette Rockefeller formally gave two 15th-century icons to Soviet officials at a dinner at the Soviet embassy here last month. The icons, "Old Testament Trinity" and "Virgin and Child" were originally part of an iconostasis (altar screen) of 25 icons that was in the cathedral in the city of Novgorod. Rockefeller purchased the icons in 1969 in London, but only discovered their connection with the iconostasis on a recent visit to a Novgorod museum. [EPS]

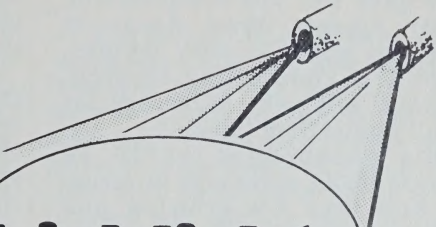
PETITION ASKS RETURN OF CHURCH BUILDINGS

MOSCOW - A petition to the Soviet government dated 18 November reportedly circulating among Eastern Orthodox in the Soviet Union asks for the return to church use of several landmark cathedrals. The petition says its signers are "pleased to note the improvement in relations between the atheist government and Orthodox Christians. However, we feel that a certain remaining distrust of the authorities by believers can be dispelled only by the return to the church of all churches on the territory of the USSR" by next year (1988), in the first instance the cathedrals.[EPS]

WMS (WD) STAFF OPENING

Area Educational Consultants required for work in Mission and Christian Education in the Synods/Synodicals of Saskatchewan, Manitoba & Northwestern Ontario and Quebec & Eastern Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

wms highlights



SYNODICAL NEWS

The theme of the Semi-Annual meeting of the **British Columbia** Synodical was "Walking Together". The meeting opened with a game - Mission Update where each member had the name of a missionary pinned on her back and had to guess who she was. Small groups then dealt with a mission field (at home and overseas). After finding out from profiles what each missionary was doing, the group prepared a prayer for these missionaries which was later presented to the whole meeting.

Youth was the main emphasis of the meeting and how we can all "walk together" regardless of age. Lois Powrie, National Secretary for Children and Youth, made a fine contribution both with her gift for music and with her challenge to make children a real part of the church.

At the dinner meeting Ivy Howard, A.E.C., was honoured for her 25 years of service to the church. with an honorary life membership certificate and pin.

Another highlight the following day was "Dramatic Moments", a bible study on women in the bible, and Jesus and the children.

Margaret Leask visited **British Columbia** on deputation in late November and shared her work in India over the past 39 years. Her busy schedule included being guest speaker at the Westminster Presbyterial Christmas luncheon and at the women's groups Thankoffering service at West Point Grey Church.

Miss Leask was able to go to Bowen Island on two separate occasions where she visited Edith Magee and Ellen Douglas, retired missionaries from India. During her visit to B.C. Margaret discovered she was related to the Ledingham family who had also served in India.

PRESBYTERIAL NEWS

The Fall Executive and President's meeting of the **Red Deer** Presbyterial was held at Knox Church, Red Deer on November 5, 1987. A.E.C. Anja Oostenbrink gave the devotional based on Zechariah 9:9 and Ephesians 2:11-22.

The women were especially interested in the guest speaker whose topic was "The Danger of Cults". After being involved for 15 years with Transcendental Meditation, she was freed through the efforts of her family who prayed for her and never gave up. The organization *Society Against Mind Abuse* in Edmonton was also very helpful. Psychiatric counselling (deprogramming) was very necessary for her full rescue from this cult.

She encouraged us to be informed about cults and to recognize how they are growing and changing our world, stressing prayer and never giving up in our fights against cults.

At **Maitland** Presbyterial's Fall Rally, held at St. Andrew's Church, Wingham, Ontario, Mrs. Eileen Parish, past president of Council, spoke on the new policy for Area Educational Consultants. Barbara Woodruff, National Secretary for Adult Work introduced the Mission Study "Peoples and Churches of the U.S.S.R." and showed slides of her recent visit there. More than 100 attended the Rally including guests from Huron-Stratford and Bruce-Grey Presbyterial.

Ottawa Presbyterial held a most successful Fall Rally at Parkwood Hills Church, September 28, 1987. The study on "Peoples and Churches of the U.S.S.R." was introduced through three interesting group sessions: "A Glimpse of Heaven" video presented by Sylvia Brown, introduction to Adult/Youth study material by Lynda Hoffos, and "Worship and Music in the Orthodox Church" by Irene Nesbitt. Russian artifacts and relative books were on display.

Vi McColl and Helena Shedden, Erskine Missionary Fellowship, presented devotions on "Vision and Service". Betty Fraser sang, "The God of Miracles", accompanied by Edith Smith.

The Parkwood group sang Russian songs from the study. President, Margaret Boyd, presided over the evening. Dessert, including Russian bread, was served by the hosting church.

Ottawa Presbyterial held a most interesting Executive Meeting including presidents from local groups at St. Timothy's Church, Ottawa, November 9, 1987.

The highlight of the evening featured Margaret Leask, missionary from India, showing slides and talking about her work at the Helen MacDonald Higher Secondary School for Girls in Jhansi.

LOCAL NEWS EVENTS

Central Church, Cambridge, Ontario had a slide presentation on Taiwan in November 1987. Miss Marybeth Barrie had been sponsored by the Mennonite Central Committee, under their S.A.L.T. (Sewing and Learning Together) program. This is a one-year program for youths 18 to 21 years. Marybeth was teaching English to children from Kindergarten level to 14 years.

The annual Christmas meeting and dinner of the WMS was held December 1, 1987 in **Stamford Church, Niagara Falls**, Ontario with 27 women present and the minister, the Rev. Don Donaghey. The fellowship room was decorated in Christmas motif. Barbara Ness, president, presented each woman with Russian bear name tags which were made by Celia Wallace. Before the meal, all joined in a Russian prayer. The dinner, relating to the current mission study, was in the form of Russian food.

Following dinner, Joan Weaver, who was in charge of the program, gave an interesting talk on the life and religion of women in the Soviet Union. Phyllis Brand and Mabel Clark participated in the program with a dialogue.

At the October Mission Sunday of **Knox, Burlington** Mrs. Margaret Prescott was honoured to receive from her group an honorary membership certificate. An honorary pin, left to them by past member Dolina Nickleson, and held in trust by the group, was presented to Mrs. Prescott. Mrs. Prescott also handed on her life membership pin to her daughter, Isabel.

Also present was a guest missionary from Ghana, Africa, known to many as just O.B., who remarked: "In Canada I have noticed that much church life is built around 'time' (meaning clock-watching). I am pleased to see that I can now go home and tell my people that Canadians also show appreciation and have activities that make people, not time, important in their lives."

At a recent Sunday morning service in **St. Andrew's Church, Sherbrooke**, a Certificate of Recognition and pin were presented to Dana Greer, a youth worker.

The presentation was made by Sarah MacDonald, WMS president who expressed appreciation for the years Dana has been involved in youth work through Sunday School, Young People's and as co-ordinator and director of Presbyterian Youth Camps at Camp D'Action Biblique in Richmond, Quebec.

Using Ecclesiastes 3:1-9 as a basis for her talk, Mrs. Dorothy Neal addressed the members of the Afternoon WMS Auxiliary, **St. Andrew's Church, Corunna**, Ontario at their final meeting November 5, 1987. After 82 years (1905-1987) the Auxiliary is being disbanded largely because the average age of the members is over 80 years and they have been unable to attract younger members to carry on.

The feelings of guilt were eased when Mrs. Neal said that although it might be a sad occasion, the members should rejoice in the knowledge of the service they have given over the years. She suggested they still participate by offering prayers and making contributions through other groups.

ANNIVERSARIES

A special meeting of **Duff's Puslinch,** (Ontario) WMS took place October 14, 1987 to celebrate the church's Sesquicentennial. Approximately 80 people representing that society, neighbouring churches, and Presbytery representatives, were in attendance.

Guest speaker Joan Law, president of Waterloo-Wellington Presbyterial, and a member of this society, was introduced by Ruth Nap. Mrs. Law spoke on "The Future of the WMS" and "What is the Church?"

A skit entitled "Walk with us Down Memory Lane" was capably written and conducted by Isabel Crow, depicting different eras from 1837 to the present. Mrs. Florence Gregor was pianist for the evening.

On October 6, 1987 the WMS of **St. Andrew's Church, Wingham**, Ontario celebrated their 100th birthday. President Marjorie Wall welcomed guests from Teeswater, Whitechurch, Lucknow, Bluevale, Belmore and Belgrave, as well as associate members.

Guest speaker was Mrs. (Rev.) Robert Armstrong of Hamilton, a past president of Wingham, who spoke on "Our Challenge - Past, Present and Future". The trio "New Life Singers" sang. A Memorial

Service was capably led by Agnes Williamson.

The 100th Anniversary of **St. Andrew's, Ottawa,** was celebrated at a tea on Saturday, October 17, 1987. This was also the first meeting held in the new rooms of the St. Andrew's Tower since October 1985.

Guest speaker, Joan Sampson, vice-president of Council, outlined the work of foreign missionaries and how it has changed over the years.

Mary Hill gave an historical sketch of St. Andrew's WMS from its founding.

Dr. Arthur Currie showed slides of the WMS at work in various activities during the years he had ministered at St. Andrew's.

The well-attended meeting, presided over by president Grace Hood, included members from neighbouring groups. Music accompanists were Mr. Carmen Milligan and Mrs. Harold F. Crain.

100th Anniversary Celebration Sarnia Presbyterial October 1988

Former members of the Sarnia Presbyterial WMS please contact: Mrs. Dorothy Neal, 1012 Kensington Blvd., Sarnia, Ont. N7S 1N2 so you may be included in the Guest List of the 100th Anniversary Celebration to be held in October 1988.

In The World - BWM News

CANADA

The Rev. **L. Rezende** began ministry January 1st in the newly-established Portugese work in West Toronto. He comes as a missionary to The Presbyterian Church in Canada from the Independent Presbyterian Church of Brazil.

The Presbytery of Hamilton has recently formed a Pastoral Care Committee and the work of training lay people in the ministry of pastoral care is developing under the leadership of **JoAnne Walter,** who has served as Hospital Visitor in the Presbytery for many years. Workshops have been held with the purpose of encouraging congregations to set in motion the type of support programme which could be adapted to individual needs.

TAIWAN

The Hakka Center, originally located in Miaoli with the Rev. **John Shaunshoun Chiou** as Director, has been elevated to the status of a full committee of the General Assembly of the Presbyterian Church in Taiwan and relocated in the General Assembly Office in Taipei, with Rev. Chiou as Secretary for Hakka Work.

GO . . .
AND
TELL . . .

75th Anniversary Project Underway

Several years ago, the Women's Missionary Society of the Church of St. Andrew and St. Paul, Montreal, initiated a project in their local congregation to supply groceries on a weekly basis to Tyndale-St. George's. Two bins were put in the Narthex of the Church and members and adherents were encouraged to bring tinned goods, etc. and drop them in the bins on their way into church. The groceries were then delivered to Tyndale-St. George's during the week.

This fall, the group decided it was time to give an update to the congregation on what was going on at Tyndale-St. George's and so our past-president, Mrs. Mabel Douglas, made a visit. She discovered they were desperately in need of a freezer. Members of the auxiliary decided to make this their 75th anniversary project. Since ours is a small group, we knew we could not raise the money ourselves so decided to include the whole congregation. An article went into our newsletter announcing our up-coming 75th anniversary and inviting the congregation to share in our local project. The congregation responded generously. So now Tyndale-St. George's has its freezer in time for Christmas and our group has its local project which can continue as other needs arise at Tyndale-St. George's.

What is your group planning for the 75th Anniversary of the WMS (W.D.)?

In Remembrance

Mrs. Jean Richardson
Caledonia, Ont.

Mrs. Elizabeth Simmons,
Central, Cambridge, Ont.

Mrs. Lorraine Campbell,
Union, Georgetown, Ont.

Mrs. Jean Silk,
Knox, Grand Valley, Ont.

Miss Irene Pease,
St. Andrew's,
Molesworth, Ont.

Miss Margaret Cotts,
Ephraim Scott,
Montreal, Que.

Mrs. Florrie Brown,
St. Andrew's Home,
Montreal, Que.

Mrs. Grace Bryce,
St David's,
Scarborough, Ont.

Mrs. Maude Gould,
St. Andrew's-Chalmers,
Uxbridge, Ont.

Mrs. Betty Groff,
St. Andrew's,
Welland, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

**If I could
I'd give every child
a terrestrial globe...
If possible, even
a globe that would light up,
in the hope
of opening those young eyes
as wide as they will go
and of arousing interest in,
and love for,
all peoples,
all races,
all tongues,
all religions!**

Dom Helder Camara

APRIL 1988

GLAD TIDINGS

Volume 64 No. 4 GLAD TIDINGS April 1988

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The cross on the cover was used in conjunction with a "Pilgrimage on Foot from Montreal towards Central America in Solidarity with the Liberation of the Poor of the Third World", May 1987.

We are reminded that, as Christ Himself came to liberate the poor, and accepted to die in Jerusalem, He invites us to follow him and give our lives for the non-violent liberation of all those who are poor and oppressed.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Loving is a risky business

My daughter’s rabbit died suddenly a few weeks ago. She was five and a half years old. In a way she was our Easter bunny. After our dog died in the spring of ’82 the children begged for another pet. The shops were full of cuddly little bunnies for Easter. We resisted until after the shops closed on Easter ’eve but the children were too smart for us. In the Sunday paper they found a private ad for "Bunnies. Reasonable." By the time they got there with their Dad, only the parents were left. Unknown to us the mother was already pregnant. Two bunnies shortly became six!

Stubby, so named because she had one shorter ear, was one of four born in that litter, and the only one we finally kept. She was not cuddly, as rabbits go, and would sooner bite first and sniff later. We suspect her miserable disposition might have been a result of an overdose of electric shock due to her fondness for electrical cords. She chewed through the cords of at least two T.V. sets, one T.V. converter, three phones and one refrigerator before she was finally caged. Nevertheless she held a special place in our hearts, especially Laura’s.

What do you say to your child when a beloved pet dies? All the usual expressions of sympathy seem so trite: "She lived to a good age for a rabbit." "I guess God wanted her in heaven." Looking at my daughter’s tear-streaked face, I wanted to say, "Time heals," but I could only hold her and say, "I’m sorry."

How easy it would be to *try* to protect our children from the pain of loss. If you don’t have any pets, they won’t die on you. It won’t hurt so much inside and neither of you will have to deal with those agonizing questions about life and death. How unreal.

I realized what I really wanted to say to her was to be thankful for the opportunity to love and care for one of God’s creatures, and in spite of the hurt, to never stop caring - for people or animals. To keep on loving.

Loving is a risky business. You open yourself up to the pain of loss, of rejection. But in being vulnerable you become real. And in becoming real, you experience life to the fullest. Only with caring comes incredible joy and satisfaction; the old saying, "It is better to have loved and lost than not to love at all" is one of life’s greatest truisms. The loneliness of those who never open themselves up to love others is the greater tragedy.

My thoughts turned to those who were close to Jesus when he died. Oh, the wrenching sorrow they must have felt, the disappointment, the anger that they had allowed themselves to care so much, to hope so much, that feeling of being abandoned by the one they loved.

Life does go on, and time does heal, and the pain in loving and caring, like the pain of childbirth, fades quickly in the wonderful glow of reaching out, of touching another life, and of being touched by that life.

We have all benefited from the rich blessings he brought to us - blessing upon blessing heaped upon us! John 1:14a, 16 Living Bible

June

Home for Easter

by Elizabeth Nelson

"Good luck to you, dearie, good luck," croaked old Mrs. Casterbridge as she rocked and smiled from the rocker in the corner.

"Thank you, oh thank you. You are the only one who ever wished me that," whispered Miss Willow Heatherby.

Once more she counted the sleeping pills laid out in an even row on her night table. Would they be enough, she wondered. How many did it take? Miss Willow shuddered convulsively. Soon it would all be over. She glanced out at the bright April sunshine, then into the mirror. Rather bleak wistful grey eyes gazed back at her, pleading. Pleading? For what? What good had it done? She would plead of life no longer. She continued gazing at the plain little face framed by rather straggly gray hair.

"Yes," said Miss Willow to herself, "I am plain. Only one man ever looked at me and found me pleasing, and he died years ago. Now here I am alone and in an old folk's home."

"Eh? Eh? What did you say, dearie? Eh?"

"It's a nice day," replied Miss Willow. Silly old woman, always chattering and fingering that old Bible on her knee. Or else trying to see the time. She should have been dead years ago, she thought as she picked up pill number one.

As if on a reel, a picture of herself as a well-laced prim young girl in a blue 'pinny' focused itself on her mind. She was showing her mother a piece of poetry she had written, and she still burned at the shame of it, for her mother had ripped her precious paper into tiny bits and thrown back her head in scorn.

"Willow, come back to earth. You think *that* is poetry? My stars, the sound of that churn in motion makes more poetry than that," and she pointed her finger, white with bread dough, to the churn.

Miss Willow swallowed the first pill. It would probably take a long time. Her system seemed almost immune to such things, as her doctor had found out that tragic day years and years ago. She could still feel the agony however, when she was brought in, a shuddering bundle of sobs. She was to have been married the next day to her Jim, but he was thrown from a horse and was killed immediately.

"Oh Jim - wherever you are - I'm coming to you soon. You were the only one who ever cared for me, who didn't laugh at my writing."

"Night, oh no, dearie, it's only afternoon, see? It's a lovely day and nearly Easter too, they tell me. Oh yes, dearie, you're so good to me - good luck - good luck..." and the old lady smiled toothlessly once more at Miss Willow, and then peered with great intensity at her beloved clock.

"Can't see the time, but I don't have to. The days fly by anyway. Soon...." She smiled such a peaceful smile that her companion, forgetting herself for a time, half rose from her bed and asked in curiosity:

"Mrs. Casterbridge, why are you smiling? I don't see anything to smile about."

"Eh? What did you say?" and she clapped her hand to her ear to catch any sound she might have missed.

Miss Willow raised her voice:

"Why are you smiling?"

"Oh - smiling! Well, dearie, you're a sweet young thing - I was just thinking of going Home."

"Home!" ejaculated Miss Willow, completely taken by surprise.

"Yes, Home," and she laid her large bony hands on the tattered Bible in her lap. "Soon. I can hardly wait."

Miss Willow was still. Then her hand deliberately reached for pill number two.

"Completely senile," whispered the younger woman to herself. "Oh yes, I know what she is talking about - father drilled me and drilled me - even whipped me for not being able to understand the Bible. He also whipped his horses."

Any further instruction was useless, of course, and she gradually grew a hard shell to protect herself from the world. Just like a turtle, she mused, and I won't be missed any more than a turtle. Her hand was on pill number three when the old lady started again:

"Are you going to church with me Easter Sunday? You must come with me - please - dearie. Eh? Did you say you would?"

"Oh no, I couldn't - I haven't been for forty years."

"Fifty years! Did I hear right? Do tell! You *must* come now before it's too late," and she rocked back and forth. Then she stopped and peered at her roommate.

"Did you hear what I said? Before it's too late!"

"I -- heard -- you --," replied Miss Willow, just a little confused. "Yes - I heard--," and her voice trailed off down a long, long soft vale that had no ending.

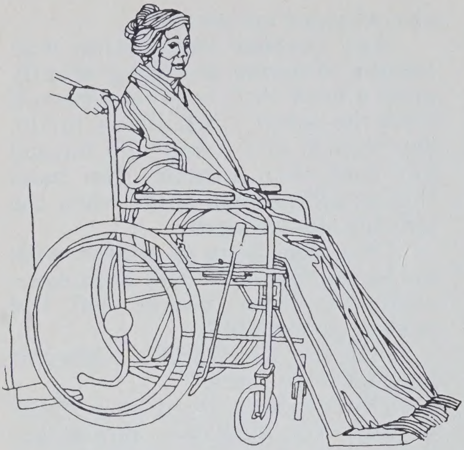
Suddenly her attention was awakened by the older lady's voice again:

"Do you love Jesus? Do you know Him?"

"No - no - I don't - too late...," and Miss Willow, in a fuzzy way, felt impatient with the meddlesome old lady who wouldn't leave her in peace. And she was *so* sleepy.

"Well then," croaked her companion, rising with great effort from the depths of her rocker, "I'm going to pray for you, and you such a good young thing - so good to me, dearie...."

Miss Willow kept her eyes shut as the old busybody stood by and silently prayed. Suddenly, with great effort, she opened them - something wet had fallen on her cheek. The old lady was crying! Miss Willow slowly wiped the tears



from her face and wished Mrs. Casterbridge would go away - anywhere - to bed - to church - Home even - she was so sleepy.

Home! Had she wished that? She felt the word penetrate her sleepy mind. A vision of a great peaceful shore with Christ standing there beckoning - to *her* - came to her. Her heart yearned - oh, how it yearned - to go to Him and kneel at His feet like a little child. So great was the yearning that she sat up and looked across at Mrs. Casterbridge. She was back in her rocker again, rocking, rocking.

Slowly, Miss Willow went to the bathroom, turned on the cold water tap and splashed her hands and face. Then she combed her hair and came out. Her face shone with a great light, and she hurried over to the old rocker. The rocking had stopped and old Mrs. Casterbridge appeared asleep, her gnarled hands around the old Bible.

Something in her posture warned Miss Willow, and she gently felt the old hands which would never move again, and then she softly kissed the brown wrinkled cheek, serene in death.

"Oh dear God," she whispered, "We have both come Home. Home for Easter!"

A Prayer for Liberation

Lord, we pray for your people: exploited, imprisoned, tortured, assassinated, disappeared; for the children, the men, the women, the old people; for all those millions of human beings, each with their own face, their own history, their own life, some of whom we have met and they are now our friends.

We pray for you to liberate them from their historical suffering, product of the exploitative and violent structures of the Anti-Kingdom. We give ourselves totally to you, in spite of our sin, to be converted, by your grace, into your instruments of the liberation of the poor. Without you we cannot do anything. We have complete trust in you and faith that you are guiding us.

Hallowed be your name. Your Kingdom come. Your will be done on earth as it is in heaven. Amen

Find Your Place in the Church

by Florence Francis

Christian stewardship frees us from the tyranny of things and helps us to a life of freedom and joy...

Stewardship has many faces. It implies being included in the management of God's estate. We become God's stewards immediately after we become his children. As God's stewards it's inconsistent to believe we own anything, for he owns us.

Christian stewardship frees us from the tyranny of things and helps us to a life of freedom and joy through the contribution of self, time, talents and money, to the advancement of the kingdom of Christ. Christian stewardship helps make God real to us. Thinking of God as the owner of our lives, our time, our talent and our possessions helps us to think of God as a living being.

To be God's stewards, we must first know what we are stewards of. It is the responsibility of each of us to find our special talents. This requires utmost honesty. We could easily leave undone forever what was meant especially for us to do. A feeling of incompetence often keeps us from venturing out in areas in which we do not feel secure. Where would Helen Keller have been if she had said "I can't"?

I know a man in Cannington who has very poor sight but he lives alone, with a little help, does his own shopping, also with a little help, and always seems quite cheerful. Isn't it an insult to our creator if we don't even recognize the gifts he gives us?

In the *Parable of the Talents*, Christ wasn't as concerned about money as he was about the servants. The talents he told about symbolize our abilities and our natural gifts. Talents such as the ability to sing a solo or paint a picture are included, but equally important are the small talents, which when added together and used properly, actually become the most dynamic.

We often hear people say "I just do not have any talent." Too often we think that talent includes only the ability to play the piano, give readings, paint a picture, etc. Those who teach Sunday school, care for small children, cook and wash dishes, are just as talented.

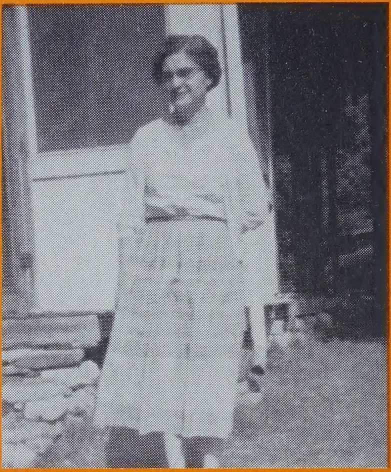
If we are convinced that we must put ourselves to use, the results may surprise us. Abundant living means abundant giving. Just as you would smother yourself to death if you only breathed in and refused to breath out, so if you are not outgoing, the whole process of incoming will stop and you will die spiritually, mentally and physically.

Farmers know if a cow isn't milked, it will go dry. If you aren't giving out to others, you too will go dry in spirit. The visible church could not exist unless people were willing to contribute their talents and abilities. It is the individual that strengthens the church.

Working and praying together will bind Christ's Church closer to him. The more you do the more you will be asked to do. This is the penalty for willingness. The more you do the more you will be able to do. That is the law of effort. There is the promise of reward in the Master's service. They know him best who serve him most.

The greatest value of Christian stewardship is what it does for the individual it will inevitably result in the enrichment of life. When Jesus told the rich young ruler to sell what he had and give to the poor, it wasn't the money that Jesus was interested in, it was the rich ruler that Jesus loved, not his possessions.

In our materialistic culture many of us know little of sacrifice. We don't feel it when we give. A missionary home on furlough was



Florence Francis

Abundant living means abundant giving. Just as you would smother yourself to death if you only breathed in and refused to breath out, so if you are not outgoing, the whole process of incoming will stop and you will die spiritually, mentally and physically.

Let Your Giving Grow

A small boy, in snow up to his waist, struggles to follow his father for whom the snow is barely knee deep. The father, without looking back, says to the boy, "So, you think this is bad! When I was your age, the snow used to come up to my waist!"

The same amount of snow means much more to the small boy than to his six-foot father.

The same is true of our giving to God. For some of us a fairly small gift represents a much greater sacrifice than a larger gift from someone of greater wealth. But how are we to know what is an appropriate response to God?

The scriptural example is that of proportionate or percentage giving. The earliest people of God determined that they should honour God by returning a tithe, or one tenth of all they had, to Him. This standard has stood over the centuries as the biblical standard.

Many of us have a long way to go before we reach this standard and it is probably impossible for us to alter our family budgets immediately to accommodate a tithe. But we can grow toward it.

In this way we can increase our response to God's call to mission and still be good stewards of all our responsibilities.

- **Dialogue**, a quarterly publication of the Chaplain General (Protestant) Division.

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invited to a reception in his honour in a wealthy home, where there were many well-to-do businessmen and well dressed wives. Later he wrote home:

Dear wife,

I've been entertained in a wonderful home. Prominent people were present. The guests wore (the equivalent of) 2 chapels, one school, an organ and 1000 books....

We are all guilty in that respect.

The work of the church is the same today as it was in the beginning, to save souls - and the church cannot be run without money. The size of the church may have something to do with the way the work must be done. A larger church may need more organization than a small one, yet no matter how the work is done there is always room for more workers.

It would be equally foolish to try to measure the worth of the church in dollars and cents. The only value of money is in what it will do.

Women in the days of the New Testament had a distinctive and indispensable place in the work of the Church. We are bound in a close and blessed fellowship with those women of the early church, for it is the same Christ whom we love and serve. Women are usually the ones who practise Christian hospitality. Our love for God whom we have not seen is proved or disproved by our treatment of others, whom we have seen.

Hospitality is not charity, but it may include charity, as in Jesus' account of the judgement. As we give material aid to those who stand before us in need we portray our own appearance before God.

We all know the story of Jesus going to the home of Mary and Martha. Martha's concern was chiefly for the food and the serving. Mary just wanted to sit at Jesus' feet. Jesus rebuked Martha because she was letting work take the place of spiritual things. A similar thing might happen today if a woman were to stay home from church to prepare a meal for the minister. Hospitality should not take the place of church attendance.

Lydia was a good example of the women in the early church. Paul and Silas found her in a prayer meeting down by the river. Lydia was a seller of goods or material. When she saw a need for the Lord's servants to be looked after she invited them into her home.

Phoebe was another woman who very graciously gave to preachers and labourers in the church. Paul said "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she had need of you: for she hath been a succourer of many and of myself also." Romans 16:1-2 (KJV)

When churches have occasion to give church dinners there is always work to do. Someone must cook and serve the meal. Guests have to be greeted and made to feel at home. Too often this work is left to a few. Women - and men - should count this as a privilege. Everyone in the church should be included in some way. We should think about it like this: Jesus has a feast prepared for us. He invites us to come and dine. This is his house and we are His servants.

We have already experienced the outpouring of his blessings over and over again. We have feasted at his table often. Let us not neglect to make others welcome, particularly guests and strangers. There is no such thing as standing still as a Christian. One must grow or they will die. Likewise the church must grow or it will die.

There is an urgency about the work of the kingdom of God. Time does not wait, but marches on. Lost time is lost opportunity and it is lost forever. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." Matthew 9:37, 38.

We also have the assurance that we are not alone in our labours: "we are labourers together with God." I Cor. 3:9 We not only have the fellowship of other workers, but also with God. All workers are admonished to be steadfast and faithful in their labour. They have the privilege of calling on Jesus for help and the assurance that their labour will bring results. There is no time to rest until His work is finished.

If you cannot speak like Angels
If you cannot preach like Paul
If you can tell the love of Jesus
You can say "He died for all"
Gladly take the task he gives you
Let His work your pleasure be
Answer quickly when he calleth
Here am I, O Lord send me.

Florence Francis prepared this article for a WMS meeting in Lindsay, Ontario.

GO . . .
AND
TELL . . .

75th Anniversary

Gleanings from *Call and Response*

The organization Story

Quotation from the President at the 20th Annual Meeting of the Woman's Missionary Society, Montreal (page 1):

"Now thirty-two Auxiliaries, meaning perhaps eight hundred women, meeting in little companies from month to month ought to mean something to the Church of God, and surely it will if we pray as we should and allow Him, as He would, did we not restrain and limit Him, to work in us to will and do of His good pleasure."

Page 2 (4th paragraph) - The progress of the Woman's Foreign Missionary Society was very gradual for the first five years. At that time the President stated that "there was nothing which ought to bring us before the public eye or will interfere with the priceless possession of a meek and quiet spirit."

same paragraph - When we come to the 10th Annual Report of the Society we find the admission that "for a time good people looked on with amused interest and apparent indifference" but "since the fifth year prejudice has given way to cordiality, and in some places where there has been an indifference and opposition there is now harmonious accord.

After Union in 1925

Page 6 - lst paragraph - In 1924 the membership of the WMS (WD) was some 99,716; the membership reported in 1926, 41,533 - approximately 42% remained in the WMS (WD) of the Presbyterian Church in Canada.

Enthusiasm ran high confirming what is sometimes said that "Presbyterians work better in tension." While the Societies had all begun at the instigation of Boards of the Church, it was reported in 1924 that "some years ago the WMS, anxious for closer cooperation and better understanding approached the General Assembly asking for representation on its Home and Foreign Boards - a request that has not yet been granted."

Following 1925 it is noted that women of the Women's Missionary Society are on the General Board of Missions and representatives of that Board on the Council Executive and Council of the WMS.

Love Still Exists

by Jim Taylor

Without Good Friday, we cannot have Easter.

Christians are sometimes called an Easter People, a people who live their lives differently because of their knowlege of the Resurrection.

But the Resurrection didn't happen by itself. There had to be the Crucifixion first.

We like to celebrate the good things of life -- the anniversaries, the birthdays, the promotions and successes. We tend to downplay the sad times. People may remember the death of a spouse, a friend or parent, with a pot of flowers for the church chancel. But nobody that I know makes an effort to recall, each year, the anniversary of being fired, of a painful separation or divorce, or of a crippling accident.

So perhaps we ought not to be too surprised that Good Friday is not a particularly popular event in Christian Churches. We simply don't want to be reminded of it.

Some years ago, a member of the Worship Committee in the congregation I belonged to protested against the gloom of our Good Friday services.

"It's hypocrisy," he snorted. "Everybody walks around with long faces, when it really doesn't mean a thing to them."

It really didn't mean a thing to me, either, until one summer when my wife and I travelled to the village of Oberammergau, in the Bavarian Alps, where a world renowned Passion Play is presented every tenth year.

Along with some 5,000 other people, we filed into the huge auditorium at 7:30 in the morning. As spectators, we were under shelter from the rains that pelted down most of the day; the actors performed on a stage open to the teeming sky. The rain soaked their costumes, and dripped from the ends of their noses.

By mid-afternoon, the play was nearing its climax. The events of that final week of Jesus' life were no longer something that I had read about in a book -- they were something I had experienced. Although I had read the story many times, I was astonished to discover how much more I got out of it when I saw it taking place before my eyes, even though it was entirely in a foreign language.

As the series of trials proceeded, under the pressure of the Jerusalem authorities to get rid of this troublemaker, I found myself becoming more than a mere spectator. With all my heart, I knew that this man did not deserve to die. As the play ground inexorably on, I wanted to leap to my feet, to stop this hideous injustice -- even now, more than 19 centuries after it had happened.

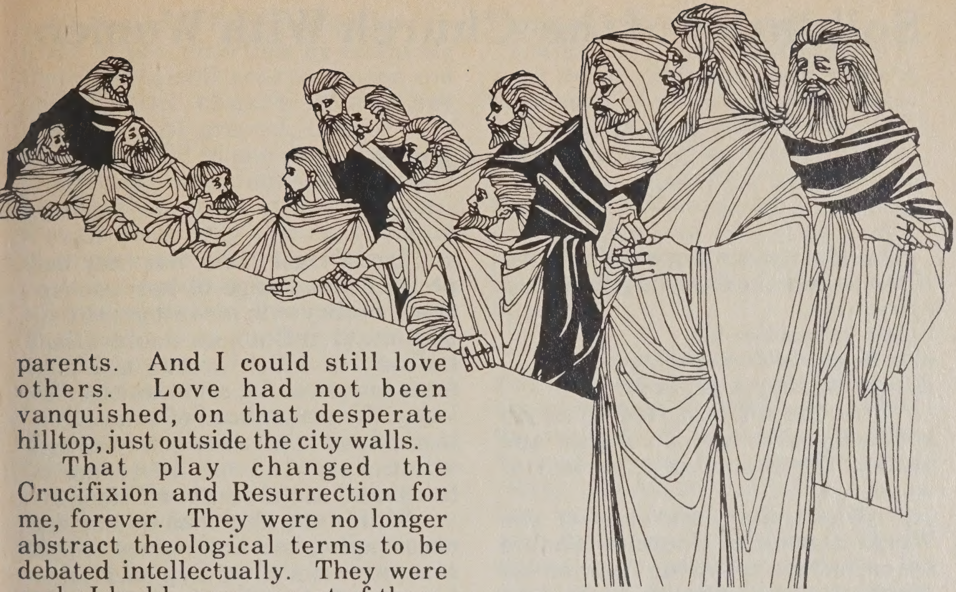
But I couldn't stop it.

They nailed him to his cross.

Over the high peaks around the town, a thunderstorm rumbled, and lightning flickered angrily.

It felt to me as if all the goodness, all the love and caring in the world, had been extinguished in that moment. And yet... and yet....

Love still existed. Even in that moment, I knew that I was still loved. By my wife, my children, my



parents. And I could still love others. Love had not been vanquished, on that desperate hilltop, just outside the city walls.

That play changed the Crucifixion and Resurrection for me, forever. They were no longer abstract theological terms to be debated intellectually. They were real. I had become a part of them, and they of me.

In the years since then, I have wondered how I might make them real for others. Few congregations, however, could afford to send all their members to Oberammergau; fewer could assemble a cast large enough to present such a play themselves, let alone have the dedication to rehearse for almost a year, the time it takes to polish an eight-hour play. And most actors and directors shy away from attempts to portray Jesus directly. His humanity can be portrayed, but his divinity is often too great a challenge.

Yet it is not Christ's agony that we need to experience, as Christians, but the agony of those who loved him. We are not Christ today but we are his disciples, his followers.

By focussing on the anguish of a particular individual, it becomes more possible for us to become part of the universal agony. In sharing the experience of Mary, his mother, for example, we may begin to understand how the Crucifixion shattered the people of his own time, the people who had fastened their hopes and dreams upon him.

For many, the Crucifixion's callous brutality was a shock. Jesus was not crucified on a delicate cross decked with flowers. He died in shattering, humiliating, agony.

That's what Good Friday is all about. In their despair and hopelessness, in the desperation of their loss, people who had been bickering and insensitive came together to offer comfort and solace to each other. Their grief over Jesus' death bound them to each other, as he had not been able to bind them during his life. The New Covenant was formed in the tragedy of the shedding of his blood, the breaking of his body.

Only then were his disciples ready for the Resurrection.

Only as we experience Good Friday, can we be ready to celebrate Easter.

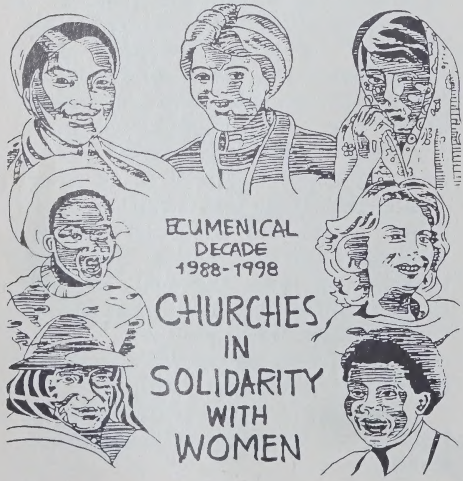
Solidarity of the Church With Women

by Una Kroll

Solidarity is a big word. To me it represents the following things:
a) to value,
b) to want justice for,
c) to desire fulfilment for,
d) to be willing to suffer for.

The church is called to be in solidarity with women inside and outside the church in a variety of ways.

(a) All member churches of the World Council of Churches should be called on to value women as much as they value men, to find ways of expressing that fact, not in terms of role and function but in terms of personhood. Theological studies are still, all too often, stuck with ideas whose roots go back to Aristotle, Augustine and Aquinas. These men put forward ideas which were compatible with the prevailing culture of their time, but they had no solid knowledge of how conception, embryonic development or post-natal influences could affect the way in which women and men were seen in social communities. To value the personhood of someone is to see them in all their potential and uniqueness and not in terms of functional usefulness or efficiency.



Within the churches this means encouraging men and women to find concrete ways of valuing each other for what they are and not for what they do biologically or socially.

Solidarity of the whole church with women in the church means in this context:
a) Paying attention to language used in the liturgies about women.
b) Paying attention to the way in which we stereotype women and men by the adjectives we use about each.
c) Paying attention to the way in which we make value judgements about people according to the pronouns and adjectives we use about them. At first this has to be a self-conscious exercise; later it becomes spontaneous.
d) Ensuring that we teach women about their value to the community and repeating that assurance many times by:
  i)Encouragement of talent.
  ii)Innovative ways of ensuring that women's opinions and ideas are taken seriously in the whole community, if necessary by positive discrimination.
  iii)Ensuring that women feel

valued even if they cannot be fulfilled in one direction by ensuring that their talents are recognized and used by the church in another direction. At present, women who feel frustrated in one direction - e.g. priesthood - are simply left unused by the church in other ways although mercifully this is changing in some areas of the world. New posts and opportunities may have to be created so that this can happen. The necessity of having priests in certain key posts is tied up too often with the need to get two jobs done for the price of one man. WCC and all churches need to take a hard look to see if any particular job really needs to be held by a priest or whether certain liturgical functions can be designated to other people such as retired priests who do not want responsibility but who do enjoy liturgy.

iv)Christian women who work outside the structures of the church's ministry in specialized ministries in the wider community should be shown that they are valued as much as those who work within the ecclesiastical structures by reward, being listened to, being shown that they are appreciated as valued colleagues. People inside the structures like bishops, priests and laity need to provide these specialist ministers with small support and accountability groups automatically and not grudgingly and on request from whose who are part of the mission of the church. This also applies to men.

(b) All member churches should be called on to want justice for women in the community and in the church. In practice this means:

i)Not being content to use women exploitatively, as prostitutes, sexual objects, cheap labourers, both inside and outside the home, expendable workers.

ii)Looking at their conditions of work inside the home and outside it to ensure that adequate remuneration is given to them for the work they do for the whole community.

iii)Paying serious attention to the health of women and developing preventative and educational programmes to teach women throughout the world about nutrition and health.

iv)Supporting women by word and deed when they are trying to secure economic justice. At present the majority of Western countries have a lamentable record of providing any support at all to Christian women who are in solidarity with their secular sisters in their struggles for justice in society. In my opinion this should be a priority for leaders to consider in all churches.

v)Women outside the church will not take the churches seriously until women inside the church are both valued and supported in their persons, but it should also be said that the plight of women outside the church is much worse than that of most women inside the church and all Christians should get their priorities right.

(c) All member churches of the WCC should desire fulfilment for women and a large part of that task consists in listening to what women want, particularly those who are single, dispossessed, abandoned, undesirable.

In practice this means:

i)Listening actively to single women, single parents, lesbians, outcast women of all kinds.

ii)Encouraging some women, particularly nuns and women ministers to listen to and work with outcast women.

iii)Ensuring by means of

financial help that all women receive a good education and using good Christian money to provide travelling scholarships, educational resources for under-privileged women.

iv)Taking women's ideas about what fulfilment means seriously and not imposing men's ideas on women. I should like an audience of leading men in the church to be invited to listen attentively to what women have to say about this.

d) Christians in all member churches of the WCC should be prepared to suffer for women, not in the old patronising chivalrous, "women and children first, God bless them" way, but in real solidarity.

Whatever gave men the idea that women wanted to be protected, fought for and over, put over the sides of ships first in order to live on as widows? Women themselves might have other ideas altogether. Some might prefer to die alongside their men in times of war or when boats sink. Whatever gave men the idea that women would want to stay at home and cook and mend when their men were on picket lines, suffering hardship for principles, dying for their beliefs? Whatever gave anyone the idea that women were too weak to suffer and that they needed to be spared responsibility so that when the men in their family were all prematurely dead they could enjoy a penurious widowhood? Surely to goodness it is time for men and women to rise up and say that these ideas have been appropriate in a medieval society where many women died in order to populate our world but is wholly inappropriate in an over-populated world where the best efforts of all people should be devoted to helping each other to remain alive, well, and at peace with each other.

You will see that I feel very strongly about this, nay, passionately. In my opinion Christian men and women have not suffered with and for each other since the very early times of Christianity except in conditions where they find themselves on the same side of a real war. But I want Christian men and women to suffer with and for each other during times of peace and I want Christians to show the world what that kind of creative suffering can be like. It is a sin for us in the Christian churches to be at war with each other in any way. It is also a sin to deny one sex the opportunity to suffer alongside the other sex. Together, using every talent and resource at our disposal we should be striving to bring the Good News of the Gospel to the world. We should be working for peace. We should be working with each other and not against each other. We should know how to live with differences of opinion and we should stop all gender war, not be inviting one sex to do all the suffering and the other to take advantage of it, whichever way round it is.

Hence, if I want to say anything at all at this time to the WCC which has announced its intention of being in solidarity with women during the next decade I want to invite the WCC to make a serious study of how men and women are suffering together, and how they can suffer together creatively for the sake of the world, according to Christ's example.

Dr. Una Kroll, from England, is a deaconess of the Church of England and a medical doctor. She is the author of several books on women.

30th Anniversary of the Christian Education Department - Taiwan Theological College

by Georgine Caldwell

Christian Education has always been a part of the education given at Taiwan Theological College during its 105 years of teaching. We recall that Dr. George Leslie MacKay, the first missionary from Canada, was zealous in his teaching of theology and training his converts to pass on the faith to others. In the early 1950's, the College began to see the need for a special emphasis on this phase of theological education. In 1957 the board of Taiwan Theological College approved Dr. James Dickson's plans for a new department. They took in the first students in the fall semester of that year. These students took their course with the regular Bachelor of Theology students during the first year.

When Miss Margaret MacKenzie* returned from furlough in Canada in 1958 she was asked to come to the school to head the new department. She had been training kindergarten teachers in Tamsui and so she was invited to bring her students to this school.

Dr. Georgine Caldwell

The Christian Education Building, one of the most beautiful buildings on campus, houses the college library as well as classrooms, music practice rooms and the offices of the Christian Education Department.

In 1965 the department was divided into two parts - Christian Education regular students and Christian Education music students. Mrs. Alex. N. (Dorothy) MacLeod** was asked to set up the curriculum and be chairperson of the new music section of the department.

The Rev. and Mrs. Richard Blandeau were teachers in the department from 1961 until 1969. At first Mrs. Blandeau was chairperson, but she took sick so Mr. Blandeau was asked to take on that responsibility. During the sixties the average class size, including the Christian Education and the Christian Education music students, was about 18 students, a total of around 70 students in the two sections of the four-year program.

In 1966 Miss Georgine Caldwell from Nova Scotia, accepted an appointment to teach in the College. The classes at that time were mostly taught in the Taiwanese language. Faculty meetings and College functions were conducted in Taiwanese.

In 1970 Miss Caldwell was asked to become chairman of the Christian Education Department.

In 1977 Mr. Harry Chen returned from studies in the United States. He was asked to set up the Church Music Department which then replaced the Christian Education music section. The two departments continued to grow and now average 50 students in the Christian Education Department and 90 in the Church Music Department. The majority of students are female, although there is an active minority of male students in both departments.

By 1976, the College had begun to offer a Masters in Theology in Christian Education in the South East Asia Graduate School of Theology program. Someone with a doctorate in Christian Education was needed in order to have it recognized as a valid program. So, before her study furlough began in 1976, following completion of those studies, Dr. Caldwell began teaching again. Two people are presently writing their dissertations for this Masters in Theology in Christian Education. Two have already graduated.

The graduate school of Taiwan Theological College also began a pilot project offering Masters in Christian Education and Masters in Music degrees to students who came in to the college with degrees from universities. There have been four graduates from this program, two from Taiwan who are now teaching in our undergraduate program, and two from Malaysia who have returned to their home country. Due to lack of adequate numbers of teaching staff, the pilot project has been temporarily suspended.

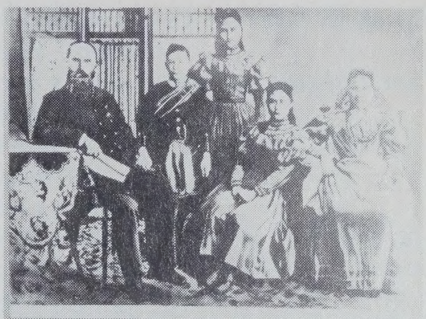
Besides Dr. Caldwell, there are three full-time teachers in the Department (including Miss Jenny Liu who studied in Canada during 1984-86 academic years), and six part-time teachers. Special emphasis is being given to Staff Development so that the Graduate Program, which draws students from other Asian countries, can again be offered.

On October 27 the 30th Anniversary celebrations took place at Taiwan Theological College when alumni and friends came to help us celebrate. Dr. Lucy Loh, a former teacher in our department, who is now teaching in a Lutheran Seminary in Hong Kong, was our special speaker for the occasion. She presented two fine lectures on the future of Christian education. These lectures will be published in our Theological Journal this year. The events of the day included a Service of Thanksgiving, special lectures, mini-workshops, an alumni meeting and an hour of songs and fun before the cutting of the birthday cake and tea time. There were many letters of congratulations and baskets of flowers sent as gifts to make the occasion even more "special".

The students and teachers of our department, along with the alumni, cooperated in the publication of a 30th Anniversary Book which was given to each person who attended our celebrations. We are mailing copies to friends and alumni who could not be present for the celebrations. It contains the history of our department, articles by the President, Dr. Paul Liao, by the chairperson of our department, Dr. Georgine Caldwell, by teachers and alumni, as well as pictures of various activities at the school.

The alumni of the College are working in churches in Taiwan, in various departments of the GeneralAssembly offices and in the Chaplain's departments of MacKay

Memorial and Changhua Christian Hospitals. We also have alumni who are ministers, minister's wives or music teachers. Some are working in business offices. Many are living abroad in the U.S.A. and in Canada. They are all contributing to the life of the churches in the places where they are living. Alumni also serve in Thailand, Malaysia and Hong Kong. We are thankful to God for these, His servants, whom He has allowed to be with us for a time of training and who are now serving as His workers in the world.



馬偕博士全家福

一原圖是本院一位痲瘋病患者用左手畫的

Dr. Mackay, Mrs. Mackay and Family - This original picture as drawn by one of our leprosy Patients with his left hand.

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* Now Mrs. Margaret McCutcheon. She returned to Canada in 1961 and lives in Thunder Bay, Ontario.

** Dr. and Mrs. MacLeod retired from Taiwan in 1970 and now reside in Toronto. They are members of Willowdale Presbyterian Church.

TAIWAN UPDATE

Dr. C. M. Kao, General Secretary of the Presbyterian Church in Taiwan (PCT), and his wife Ruth, began a two-month trip to overseas churches on October 28. His travels took him to New Zealand, Australia, Argentina, Brazil and other countries at the request of churches in those countries.

November 7 marked the Centenary of Chang Jung Girls School, Tainan, the first school for girls on the island. Hundreds of alumnae gathered in the new 1,500 seat auditorium for a Service of Thanksgiving which included special recognition of former teachers, Miss Kathleen Moody and Miss Margaret Barclay. Both are retired missionaries of the Presbyterian Church in England (now part of the United Reformed Church) who were invited back especially for the occasion.

1987 marked the tenth anniversary of the Presbyterian Church's Declaration on Human Rights. That Document was not so much a declaration as an appeal to the government here to let the future of Taiwan be decided by all the people of Taiwan, that is, not by an unrepresentative group at the top or by foreign powers. It was the third in a series of statements and was the one which broke the taboo on the use of the word "independence" with reference to the future of Taiwan. It appealed to the government "to take effective measures whereby Taiwan may become a new and independent country."

In the past several months many more voices have been raised using the word "independence", but in July the new National Security Law was passed making it a crime of sedition to advocate independence. People have been arrested and there have been public meetings and protest marches over this restriction of free speech.

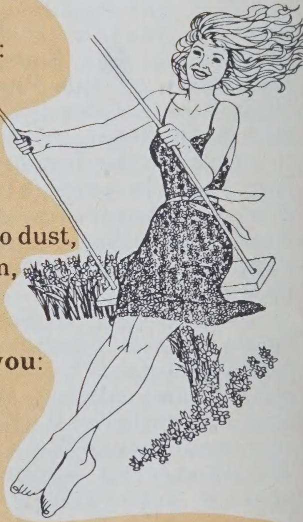
Touch God's Earth

"The earth is the Lord's and all that is in it, The world, and those who dwell therein." Psalm 24:1 (NEV)

When did you last touch God's earth except through your shoe soles?

When did you:
sit on a big rock,
rest by an old bog,
lie on a sandy beach,
picnic on the grass?
When did you watch:
a ladybug climbing up a blade of grass,
an inchworm bravely starting up a tree,
an ant determinedly carrying a load,
a firefly at dusk?

When did you listen to:
a cacophony by a bluejay,
the high-pitch of a cicada,
a serenade by a cardinal,
a noisy little brook?

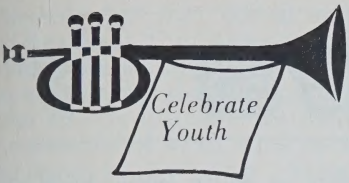


When did you stop to smell:
a pine tree after a rain,
a fragrant rose on a trellis,
a newly mown clover field,
the acrid sagebrush?
When did you hold:
a clod of dirt till it disintegrated into dust,
a smooth stone till it was warm,
a leaf and felt its texture,
a twig to twirl?
And when it was winter, did you:
walk in the crunchy snow,
listen to the sleet,
watch the snow fall,
hold an icicle in your hand,
smell a woodburning fire?

These are just a tiny sampling of the wonderful gifts God gave to us to enjoy on His earth. What thoughtfulness and love He has shown!

Prayer: Thank you, dear God, for our beautiful homeland. Thank you for our senses to see, hear, smell, and touch your wonderful world of nature. In Jesus' name. Amen.

Adapted from *American Baptist Women*



"A real-life tale of love and sport" - this was the heading on an article about the influence football coaches had on the life of one young man. Also the story of the love of a father and son for one another and for a particular sport that brought them together. To me the story is a parable about love in terms of our relationship with children and youth and the sacrifices that need to be made in order that we all truly appreciate how much we are loved.

The Toronto Star writer John Robertson begins his article as follows:

"This is a love story....

About a dying Salvation Army major's very special love for his son, the football player.

Of reaching out to one another...of clinging to a memory that would have to last forever...of never wanting to let go.

Of a soldier of God, at peace in the arms of his family and his Lord, saying: 'This is the part of the journey when you need someone to help carry you over the rough spots. And to experience the joy of knowing that God is doing that so beautifully for all of us now.'

This is a story for every son and daughter, who even as they read these words may secretly yearn to reach out and embrace their parents, too, and tell them how they REALLY feel, before it's too late."

The story seemed appropriate to me for this page for several reasons. First, there is a similarity in the way in which Christ lived and died for us making that supreme sacrifice of himself and the sense in which this father lived and died for Christ. His approach to life and to death were grounded in his faith in Jesus Christ.

There is also a sense in which the words I have quoted remind us of the feelings of the disciples who grieved for Christ but went on living in His love. I am sure the lives of each person this Salvation Army Officer had contact with will have been influenced and their faith deepened because of Len Peoro's faith. I am sure our Lord was touched by the devotion of the women who waited at the foot of the cross as well as the disciples who waited in the upper room for the Spirit to come upon them.

Len's son John wrote a letter to the author of this article which concludes with these words:

"I love him. I'll miss him. But I was never cheated out of anything. I've told him I don't know how it'll feel when I look up and he's not there on the sidelines watching me. Because I never used to be able to settle down and concentrate on the game until I spotted him in the crowd, waving his hand and smiling at me.

And now I know that, in death, he'll be even closer to me. He'll be right out there at my side. He didn't just teach me about football; he left me his play book on life."

Lois Powrie

NEWS

CRAYONS FOR MILLENNIUM

NEW YORK - The 32-denomination [US] National Council of Churches is proposing a "crayon brigade", by which Christian children would make "birthday cards for their brothers and sisters in Christ" in the Soviet Union, in connection with this year's celebration of the 1000th anniversary of the baptism of Prince Vladimir of Kiev, the formal beginning of Christianity in parts of what is now the Soviet Union. "We would like to make this a hands-across-America peace effort", says the NCC announcement. "Also, it is a chance for American Christians to unify. Children are frightened of the bomb. If we can see our mutual Christianity, it would be helpful." The cards are to be delivered by NCC representatives visiting the Soviet Union next year. [EPS]

MISSIONARY MEETING IN INDIA

TAMBARAM (Tamilnadu/India) - A call to affirm the uniqueness of events in the Christian gospel, and another to face up to the 'radical plurality' of the modern world, marked fiftieth anniversary celebrations (here, 23/25 January) of the third International Missionary Conference, which brought nearly 500 people from 70 nations to the campus of Madras Christian College, for more than two weeks, in December 1938.

Preacher at a two-hour Thanksgiving service, which included Indian dance and Western and Indian music and songs, was Lesslie Newbigin, long-time missionary and bishop in South India, head of the International Missionary World Council of Churches at the Council when it merged with the WCC Third Assembly, in New Delhi in 1961, and now an inner city parish minister in the United Reformed church in his native England.

Newbigin suggested four reasons to remember the Tambaram conference, particularly the stress there on the "integrity of the Christian message", and its "sovereign freedom" so as to combat the "disastrous syncretism" (mixing) of Christianity and Western culture.

Newbigin said Tambaram was "turning point" on a road away from European national churches as "domestic chaplains" to become instead prophets and missionaries in their own contexts. Tambaram, he said, also helped assure the principle that the goal of Christian mission is not to establish "outposts of Western Christianity scattered throughout the world".

Calling it "intolerable arrogance" to claim uniqueness for a vision or doctrine, Newbigin nonetheless said the Christian claim about the uniqueness of the events of Jesus' life, death, and resurrection is to be affirmed and not reduced to an item in a "syllabus for (a survey of) world religions". [EPS]

CCA REAFFIRMS COMMITMENT

HONG KONG (Stephen Webb) - The Christian Conference of Asia (CCA), formerly based in Singapore, have categorically denied what they called unfounded allegations that they were being manipulated by marxists. Despite some tension and uncertainty about the CCA's future following the expulsion of staff and seizure of property by the Singapore government, committee members were unanimous in their commitment to pursue God's mission in Asia.

Meeting soon after the expulsion order was served in Chiangmai, Thailand, (18-23 January) the programme committee of the CCA stated: "We have agreed that work must continue if we are to be true to God's mandate and maintain the integrity of our faith."

The committee said they could not accept the judgement of those who said their struggle to build a just and peaceful society in Asia had nothing to do with the Christian faith. "On the contrary, because we know that every person is made in the image of God, we believe it is the mission of the church to respond to the needs of the whole person - spiritual, physical, and social - to enable every person to exercise his or her full humanity."

The closure of the CCA's Singapore office has drawn expressions of support for the CCA and outrage against the Singapore government's actions from around the world.

The Singapore government is intolerant of political opposition and the fact that freedom of expression and association is extremely limited has been demonstrated in the past year by the detention of activists, including church workers, and by the restriction orders placed on the regional news magazines *Asiaweek* and the *Far Eastern Economic Review*.

CCA general secretary, Park Sang Jung, said the CCA's expulsion was "a challenge to the churches in their commitment to work against injustice and the forces of evil and darkness that are a threat to our Asian societies." Judging from the response from the ecumenical movement and from democratic governments around the world, that challenge will continue to be met. [EPS]

Amnesty International announces two new publications:

- *"Religious Groups and Amnesty International"*, a brochure that can be used specifically to interest people of faith in Amnesty International's work. ($.05 each).

- *"Religious Action"*, a sheet of religious prisoner of conscience cases, including what you are to appeal for and to whom. It will come out three times a year, and can be used for several months after publication.

To obtain further information write: Amnesty International, Canadian Section (English Speaking),
130 Slater St., Ste. 800,
Ottawa, Ontario,
K1P 6E2
Attention: Katherine Laundy
Phone: (613) 563-1891

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

CHURCH GROWTH UNDER FIRE *by C. Wayne Zunkel. Herald Press, 1987. 223 pages. Cost $12.50.*

Since the appearance of Donald McGavran's *Bridges of God* in 1955, and in 1970 *Understanding Church Growth*, church growth has attracted its share of critics. In the present volume, Wayne Zunkel has responded to many of the criticisms leveled at the discipline and in so doing has produced what is more of an apologetic for Church Growth than an introduction to it.

In writing *Church Growth Under Fire*, Zunkel keeps close to the disciplines' missiological roots and provides a helpful framework within which to understand such foundational principles and strategies as numerical pragmatism, the homogeneous unit, people groups, and resistance-receptivity analysis. The book is easy to follow, abundantly (excessively?) peppered with illustrations, experiences and quotations and contains discussion questions for each chapter which are helpful for congregations seeking to get a grasp on the implications of church growth methodologies for their own ministry.

Church Growth Under Fire is a book for the general reader. Those who are well read in either missiology or church growth will find little new here, and both the breadth and depth will be disappointing. Nonetheless, it is a book which every church growth library would benefit from having as it does provide a helpful presentation of some of the missiological concepts that underlie much of church growth thinking.

Wayne Zunkel is a Church of the Brethren pastor and has previously authored *Growing the Small Church* and *Strategies for Growing Your Church.*

Ron Van Auken

YOU DON'T HAVE TO BE PERFECT *by Stephen A. Hayes. Woodlake Books. Cost $9.95.*

The cover catches your attention. It is a closeup picture of a dog with big beautiful eyes, looking as though he is saying those words, "You don't have to be perfect, don'cha know?"

No, it is not nearly as heretical as it initially appears. The Master's words from His sermon on the mount will never change, nor will the standard ever lower - even slightly. "Be ye therefore perfect, even as your Father which is in heaven is perfect" is an ideal worth keeping in view to the very end of life. But, facts are facts...who can make it, really!

So, rather than discourage honest attempts to reach the ideal, here is an interesting study from the life of Paul of how he handled the rough, unfair, hurtful situations he confronted while trying to please his

Lord. It is worth looking at. Paul never claimed to be perfect but he certainly tried.

Such practical issues to be studied here are: how did Paul handle criticism, worry, discouragement, and endurance. All of these come in an ordinary day's living for us too, so we can only profit from such an example.

We really don't live a dog's life, for sure, but we are human enough to admit that we are far from perfect. Yet by God's grace we can be faithful.

A LIGHT IN MY HEART *by Young Woo Kang. Published by John Knox Press, Atlanta, Georgia. Cost $6.85*

A Light in my Heart is a most inspiring true story of faith, hope and courage, well-written and quick reading.

Young Woo Kang, born in a small village near Seoul, Korea, lived there with his Christian parents and older sister. In June 1950 war engulfed that peaceful area and they moved to Seoul. An accident while playing soccer caused blindness, and during a 4-year period (age 11-15) he had lost his family and his sight.

In Korea, he was a victim of national prejudice. Blind people were shunned, they could not attend Public School and could work only as soothsayers or masseurs. He also had a younger brother and sister to support and in his frustration and misery, unsuccessfully attempted suicide.

Faith in God gave Young Woo Kang strength and a purpose for living. He overcame both his grief and his disability. A brilliant student, he was the first blind person to take the entrance examination at Yonsei University, Seoul, graduating in 1972 with the second highest academic average. A fine Christian couple living in Los Angeles, who were childless, gave him full financial support for 9 years.

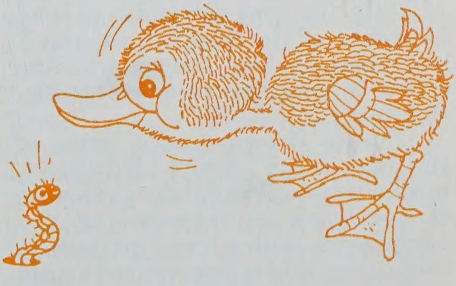
The first handicapped student to study abroad, he earned a Masters and a Doctorate degree at the University of Pittsburgh. He was also the first blind Korean Ph.D.

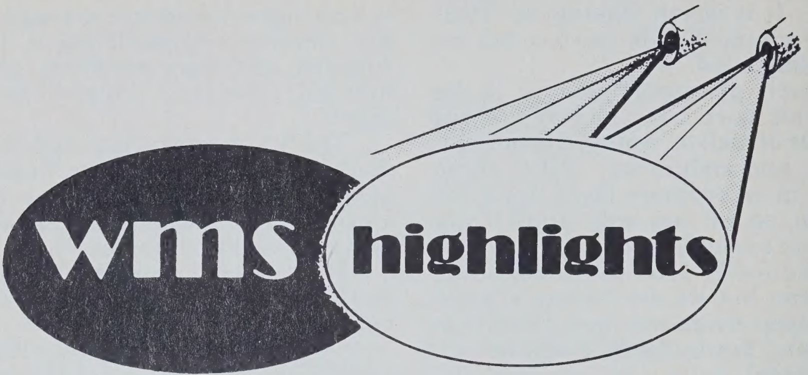
He met and married Kyoung Sook Suk, a lovely Christian Korean girl.

Today at 43, Young Woo Kang is the U.S. - based Associate Dean of the College of Education of Korea's Taegu University. He holds two other teaching posts simultaneously: Adjunct Professor of Special Education, Northeastern Illinois University and Special Education Consultant at Gary Community School, Indiana. A professor of international renown and world leader in working with the disabled, he and his wife are now U.S. citizens, living with their two American-born sons, in Munster, Indiana.

Margaret M. Alexander

Correction: "A Lin Odyssey" by Marnie Copland advertised in the March 1988 issue is $12.00 not $15.00.





wms highlights

PRESBYTERIAL NEWS

Sunshine, good roads, and a warm welcome from the women at St. Andrew's, Sherbrooke, Quebec, made a good start for the Annual Meeting of the **Quebec** Presbyterial, January 23, 1988. "Faithing The Future" theme for the day, was based on Hebrews 11:1. Thought-provoking and challenging devotions questioning "How Can We Help Our Church?" were led by the Presbyterian Women of Melbourne. Mrs. Thera Devries conducted the Memorial Service, remembering two of our faithful members, Dorothy Ross and Jean Murray.

The Rev. Blake Walker brought greetings from the Quebec Presbytery, and Miss Elizabeth Kennedy, Synodical President, brought greetings from Synodical. Miss Kennedy also installed the officers for 1988.

"Sights and Sounds of the Churches of the USSR", an excellent filmstrip, was shown, arousing a new interest in our current mission study.

Eunice Brown read a letter of thanks from Anne Burgess, missionary in Thailand, who wrote of her work in translating the Scriptures under very primitive conditions, and of her need of a good lamp to work by. She proposed buying this with the gift of money sent to her from a special offering taken at the Women's Retreat last September, and sent to her through Dr. Ruth Whitehead.

The Annual Meeting of **Glengarry** Presbyterial was held at St. John's Church, Cornwall on January 19th on a beautiful sunny day.

The Rev. Patricia Hanna, assistant minister at the host church, conducted a joint service with Presbytery. Miss Agnes Milloy read the scripture and the Rev. Fred Rennie was pianist.

The theme of the meeting was: "The vision renewed with faith, hope and prayer". Mrs. Dorothy Fresque, president, constituted the meeting with prayer.

Following luncheon and a hymn-sing, the afternoon session began with Prayer-time by Mrs. Vera MacEwen, Mrs. Hannah MacNeil and Mrs. Joanne MacLennan. An audio-visual related to the USSR theme was shown.

John Simmonds, an engineer, then showed slides of Gracefield camp and informed the group of the need for improving its facilities. The camp is a Christian Fellowship Centre for all ages and is a place for retreats, holidays and camping.

The officers of 1988 were installed by Mrs. Wilma Vanderwal and Mrs. Helen Stewart closed the meeting with a beautiful prayer.

Is Christianity permitted in Russia? Are the churches open? These questions were answered and many more facts on the USSR were presented to the Annual Meeting of **Peterborough** Presbyterial on January 20. Barbara Woodruff, WMS Adult Secretary told of her recent trip to the USSR. The Soviet government appoints the ministers to the churches. Some churches have as many as five or six choirs. Choirs are encouraged because of the cultural values they give to the people. Bible study groups are permitted as long as they take place in the church. The churches are allowed to work with secular peace groups. Peace posters are seen in prominent places through the cities. Contemporary art displays are very open. Social concerns are depicted in art works.

Mrs. Audrey Jeffrey, President called the meeting to order with prayer and a poem and we were welcomed to St. Paul's Presbyterian Church, Port Hope by the Clerk of Session. The opening worship service on the theme "Eyes to See and Ears to Hear", was prepared by the Lakehurst women and read by Mrs. Hilda Watson, Lakefield. The usual annual reports were given and Mrs. Faye McMillan, Havelock, led in two rousing sing-songs. Ms. Lynda Hoffos was introduced as the new area consultant.

The 73rd **Prince Albert** Presbyterial Annual Meeting was held in St. Andrew's Church recently. Mrs. Jean Cockburn president, opened the meeting with prayer, and welcomed delegates from Prince Albert and Tisdale, also Synodical President Mrs. Margaret Atkinson. The worship service was conducted by Mrs. Evelyn McEwen and Mrs. Fay Jensen of Tisdale. During the morning session the filmstrip related to this year's study "Sights and Sounds of the Churches of the USSR" was shown. Discussion and Bible study followed pertaining to the USSR.

As the Orthodox Church celebrates 1000 years of Christianity and witness in 1988, the question facing them is will the churches continue just to exist or will they be able to do something. They need our support and our prayers.

A memorial service for past members was conducted by Sharon Phillips and Myrna Franc from Prince Albert.

The Rev. Gloria Fauser of Sylvania installed the officers. Her closing message was "Keep my Commandments".

The theme of the **Maitland** Presbyterial Annual Meeting held at St. Andrew's, Wingham, Ontario was "Walking with the Master". Devotions on this were conducted by Mrs. Warren Wylds, Mrs. Chas. Wilkins and Mrs. Ewan MacLean of Ashfield WMS. The meeting was conducted by Mrs. Evan Keith.

An audio-visual on the current mission study was shown by Mrs. Robert Arbuckle. Reports were given and the 1988 officers installed by Mrs. Ted English.

LOCAL NEWS EVENTS

The Session of **First** Presbyterian Church, **Brockville** hosted an afternoon reception, on December 27, 1987 in the Church School Hall, to honour the Rev. David and Edith Mawhinney, on the happy occasion of their 50th Wedding Anniversary.

Members of their family from as far away as Lunenburg and Halifax, Nova Scotia, Kingston and Montreal, joined with friends from Prescott, where David was minister of St. Andrew's and Brockville and area, their retirement home, to offer congratulations.

The Mawhinneys have been a loved and valued source of support in all aspects of the Presbyterian ministry in these churches, and in all of Eastern Ontario. Edith has held almost every office in the WMS. She is still a very active member of the WMS, Presbyterian Women, and a talented singer and pianist with the choir and Church School.

Congratulations were received from the Governor-General, the Prime Minister, the Premier of Ontario, local members of Parliament, Brockville's mayor, Church officials, and many friends.

ANNIVERSARIES

The WMS of **St. Paul's** Church, **Hartney**, Manitoba, met Wednesday afternoon, October 28, 1987 in the lower hall of the Church to celebrate 75 years of dedicated service to the mission of the Church at home and abroad.

Mrs. J. G. McBurney, the president, welcomed the guests and the members. After a short business period, Mrs. R. Vandusen assisted by Mrs. Winnifred Robertson, Mrs. Allen Moffat and Mrs. W. G. Morrison led in a special service of worship and the Rev. Barbara Shorten presented an excellent meditation of praise and thanksgiving.

Mrs. P. V. Hopkins read the history of the 75 years as prepared from the minute books which had been carefully preserved through the years.

Special music was provided by Mrs. R. J. Wood who sang and by Mr. T. K. Agnew who played on a Yahama Portable organ.

The afternoon was brought to a close by a social time around the lunch table. Miss Marjorie Duthie cut the birthday cake and pictures of the happy event were taken by Mr. John Bertholet.

Mrs. Mary Drummond who resides in Bren-Del-Win Lodge, Deloraine is the oldest living member. On October 29 Mrs. Hopkins and Mrs. Morrison visited Mrs. Drummond and presented her with a corsage and a piece of birthday cake.

On Sunday November 15th, 1987, the Grace Bethany Missionary Group, **Grace** Church, **Calgary**, Alberta held a Thanksgiving Service and Luncheon to celebrate its 50th anniversary. Guest speaker was Miss Mavis Hyndman of Toronto. A women's special choir and soloist led the praise. Former members and friends attended. Mrs. Mary Stewart, President of the group presided. Following the service, a delicious luncheon was served by the members of the Women's Fellowship, Grace Church. Some of those who addressed the meeting were Miss Hyndman, the Rev. S. J. Stewart and Dr. Ruby Walker. A brief history of the group was given by Mrs. Margaret Brooker, highlighting the years 1937-1987.

COUNCIL 1988

May 16-18

Knox College

Theme:

"Prepare and Share"

Highlight of Note:
The London Presbyterial catalogued the Life Memberships, Honorary Life Memberships, In Memoriams, Junior Membership and Pins, Blue Seals, Red Seals, Silver Seals and Gold Seals and Life Membership of Mission Band, C.O.C. and Explorers Records from 1956 to 1986, into a 3 cross-reference system.

The work was compiled by Mrs. Earl Morden, Knox Kintyre WMS with daughters Julie and Jill typing and assembling. There were 1,152 names recorded. The completion of the 3 cross-reference system makes it possible to quickly find any person's record regardless of having only a name or year or group name.

The books were on display at the London Presbyterial Annual Meeting and the 3 binders were given to the care of the London Presbyterial Historian, Mrs. Betty Waite, St. George's WMS, London, Ontario.

Detailed information on how this task was accomplished may be obtained from the *Glad Tidings* office.

STAFF CHANGES

Congratulations to Area Educational Consultant **Lynda Hoffos** and **Jeffory Reid** who were married on February 6, 1988 at St. Andrew's Presbyterian Church, King and Simcoe Streets, Toronto. A reception at Ewart College followed the ceremony.

The Reids are making their home in Oshawa, Ontario.

Ivy Howard, Area Educational Consultant for British Columbia has moved to:
6649 West Granville Street,
Vancouver, B.C. V6P 4X2
Phone: (604) 263-2394

In The World - BWM News

CHINA

George Bullen reports: "I came here sponsored by The Presbyterian Church in Canada, through the Canada-China program of the Canadian Council of Churches. The Amity Foundation in China approved my coming and placed me here at the Nanjing Institute of Technology. ...It is a very exciting experience, seeing a lifestyle radically different...from that of the West. In a 'faith' sense, it is distressing to hear many say that they do not have one. However that makes the challenge all the greater for Christian people. Foreigners are warned that they must not engage in any work of a religious nature. Freedom of religion is a state policy and Chinese Christians can seek converts. All I can do is respond to questions. Some have asked and a few are interested in learning more.

VANUATU

The 39th General Assembly of the Presbyterian Church of Vanuatu was held in Pongo, a place first visited by missionaries from Samoa in 1845. The opening of Assembly symbolized that early arrival. The Bible studies at Assembly took up 1½ hours each morning and formed the foundation of the subsequent business.

SYNODICAL GIVINGS 1987

	Objective	Actual
British Columbia	$54,075	$53,622
Alberta	53,593	51,138
Saskatchewan	26,687	22,297
Manitoba and Northwestern Ontario	37,585	32,136
Hamilton and London	304,665	302,670
Toronto and Kingston	317,755	294,904
Quebec and Eastern Ontario	137,294	124,451
	$931,654	$881,218

Donations for WMS use	Total	$ 19,678

Legacies received from Estates of:

Annie Broughton, Dorothy R. Coles, Mrs. A. Dawson, Wilfred Clark Hawes, Elizabeth Hopkins, Mrs. C. V. (Helen) Hoover, Nina Olive Salsbury.

Total $ 36,541

Greetings from the Treasurer:

As we survey the year that is past, we give thanks to God for what we have been enabled to accomplish.

In my visits with many of you during 1987, I was impressed and encouraged by your commitment and enthusiasm.

While our actual givings fell some 5% short of our objective, many of you tried very hard to meet your goal and gave generously.

Already the first quarter of 1988 is behind us and we must extend our vision for the task at hand. Synodical objectives have been accepted for $977,216 this year out of a total budget of $1,152,704.

May we all keep our 1988 Objective in plain view and strive extra hard to meet or exceed it.

We are women with a purpose - called to be involved and to encourage others to be involved - in mission!

Our faithfulness in God's mission can be extended beyond our own lifetime. A contribution to the Legacy Funds of the Women's Missionary Society will aid the outreach of the Church for years to come.

Dorothy Ruddell,
Treasurer

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

WMS (WD) STAFF OPENING

Area Educational Consultants required for work in Mission and Christian Education in the Synods/Synodicals of Saskatchewan, Manitoba & Northwestern Ontario and Quebec & Eastern Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

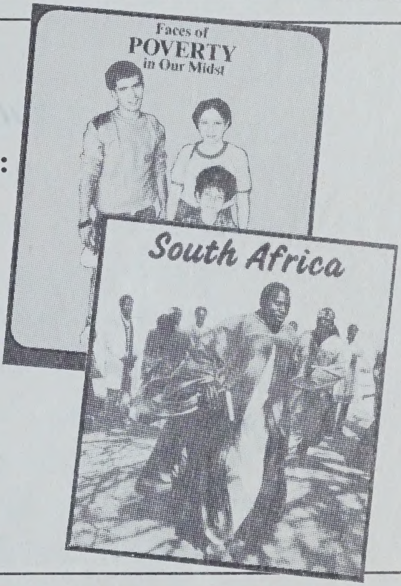
ANNOUNCING...

1988-1989

Annual Mission Study Themes:

South Africa
(Geographical)
Faces of Poverty
in Our Midst
(General)

Watch for more information!



In Remembrance

Miss Maggie J. Hall,
Atwood, Ont.

Birdie Cranfield,
St. Andrew's, Bolsover, Ont.

Mrs. Ann Murray,
First, Collingwood, Ont.

Mrs. William Webster,
Caven, Exeter, Ont.

Mrs. Janie McVicar,
Burns Mosa, Glencoe, Ont.

Mrs. Ellen (Nellie) Linton
St. Enoch, Hamilton, Ont.

Mrs. Christine Eyebergen,
Mrs. Vivian Hearns,
Erskine, Hamilton, Ont.

Mrs. M. (Jessie) Decarie,
Mrs. T. (Ruby) Murdoch,
Mrs. R. (Florence) Underhill,
The Margaret Rodger Memorial,
Lachute, Que.,

Mrs. (L.) Annie Kinkaid,
Dr. W. L. MacLellan,
Knox, Morrisburg, Ont.

Mrs. Marjory Bragg,
Mrs. Audrey Winship,
Chippawa, Niagara Falls, Ont.

Mrs. Marian F. Thomlinson,
Munro, Spirit River, Alberta

Mrs. Dorothea Nicoll,
Wychwood-Davenport,
Toronto, Ont.

Mrs. J.S. (Mary G.) Burchill,
St. Andrew's,
Wingham, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Christ is Risen! He is Risen indeed! "O come, all ye faithful, let us bow down before Christ's holy Resurrection: For lo, through the Cross is joy come into all the world. Ever-blessing the Lord, let us sing his Resurrection; for in that he endured the Crucifixion, he hath destroyed Death by death." Through his Resurrection the whole creation has been renewed, all the elements of the universe have found their meaning again, being directed towards the glory of the Kingdom of God. Alleluia!

Ecumenical Centre, World Council of Churches, Geneva, Switzerland.

MAY 1988

GLAD TIDINGS

Volume 64 No. 5

GLAD TIDINGS

May 1988

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Cover photo: W.N.Stevenson

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Glad Tidings has entered the electronic age. With the February issue we began the process of using "desktop publishing". This means that virtually everything for the magazine can now be done in the office, except photographs. Formerly, all the material was sent out for typesetting and layout. Our new equipment allows us much more freedom and flexibility.

It has also introduced us to a whole new vocabulary which means we can now toss around words like hardware (not a store for tools), software, terminal, glitch.... Everyone in the office can now *boot up* and *log on* with ease, which being translated means basically that one is ready to type a document on the screen. Of course, if the system *crashes*, which it already has several times, we have to *boot up* again.

The amazing thing about this equipment - so we were told in the sales pitch - is that it will do everything except make the coffee! It will give you the time of day, remind you when it's time to take a pill or go to a meeting, check your spelling and inform you if you have any mail. Type comes in a variety of sizes and fonts, charts can be made quickly, drawings are at your fingertips, your income tax computed with you only having to enter the figures. And, of course, everything is done in an instant. Type can be changed, enlarged, reduced, made **bold,** underlined or *italicized* with the push of a button.

We live in a world where *instan*t is the password. Instant relief from life's aches and miseries is available over the counter. Instant cash is available at the drive-in bank - although you might have to wait in line. You can furnish your entire house and not make a single payment until 1989. For the price of a lottery ticket, you can become an instant millionaire. If you tire of your marriage partner, instant divorce is available - instant relationships, ready-made families, abortions, instant solutions....

I worry about the world our children are growing up in. Their attitude is whatever they want, they can get - and right away. Kids take jobs for a few weeks, save up for something then quit until they want money for something else. Young people starting out in the work force expect a good salary, a car and a decent apartment immediately. The financial institutions make it even easier by sending, unsolicited, credit cards.

In our fast-paced push-button world of microwave ovens and last-digit redial, we are quickly becoming desensitized to the finer things in life. I am reminded that many of the truly great things in life were a result of hours, even years of dedicated labour - the music of great composers, art, the seven wonders of the world. Most of the things that are really worthwhile in life are not produced in an instant: loving relationships, inner beauty, appreciation of nature.... Virtues like patience are no longer considered valuable.

All of this is a way of saying our new equipment has *not* allowed us to take more coffee breaks or work less hours in a week. Just learning to live with the beast takes a lot of time and effort. In the long run I hope it will enable us to produce a better quality publication and maybe even allow us more time to get on to other important matters. Meanwhile, we welcome your comments on the new look of the magazine and ask your indulgence if there are any *glitches* in the system.

June

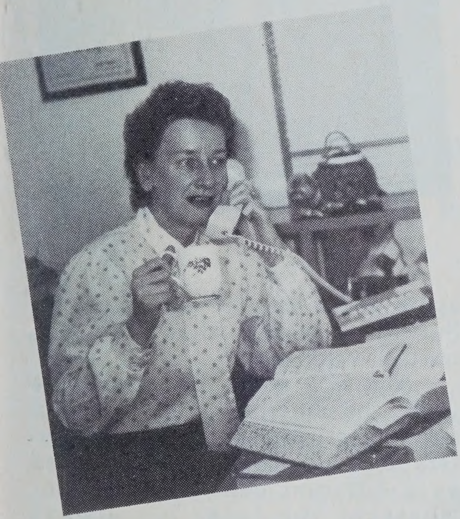
SERMON
ray appel

Have Sermon - Will Travel!

by Rosemary Doran

It was something of a shock to my system to find myself, at the half-century mark, embarking on a new career. Could this really be me - bags packed, plane ticket in hand, waving a shaky good-bye to my family and *going back to school?* Indeed it could, and in short order I found myself installed in one room at Presbyterian College, Montreal, wondering if I really knew what I was doing - or, more to the point, if God knew what he/she was doing! - and then discovering myself caught up in one of the most exciting years of my life as I prepared to become a minister.

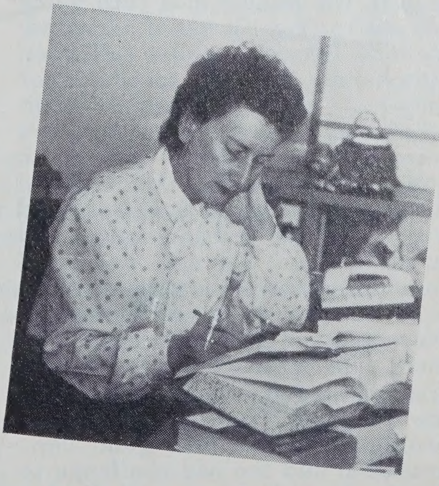
Life at P.C. had a flavour of its own. I was one of a group of what the University coyly termed "mature students", quickly, and perhaps more accurately, dubbed "the geriatric unit" by the younger fry and together we wrestled our way through written assignments and oral presentations, coaching each other in Calvin's Institutes and arguing the finer points of the Westminster Confession of Faith. And there were the days when we froze to the pulpit in fear as we preached our first sermons and then suffered through the subsequent analysis by all the "experts" in our class!



And, of course, there was the tea - we became addicted to tea. At all hours of the night and day, the call would come - "I've just put the kettle on" - and out would straggle weary and unkempt figures, budding theologians all, ministers-in-the-making, finding temporary salvation in a mug of the steaming, hot brew and a batch of shortbread, unfailingly supplied by someone's loving spouse or aunt or neighbour - our tenuous link with real life beyond the four walls of the residence, with OUT THERE, which was where we would shortly find ourselves. Help!

Which, of course, in time, was where I did arrive - OUT THERE - what now, God? Family circumstances made it difficult for me to be appointed to a church immediately and so I was licensed by the Presbytery of Chatham "to preach the Gospel" and, with sermon in hand, so to speak, was ready for the fray. Opportunities to preach were not lacking - ministers were on maternity leave or study leave or moving to another parish - and I found myself taking on some of the characteristics of a Methodist circuit rider of old.

At 7:30 on a hot, summer/cold, winter (delete where applicable) Sunday, I start off in the car, leaving my husband to beg, borrow or steal a ride to his own pulpit, and head out along the 401, the major east-west artery that crosses Ontario. I get there in time for a 9:30 a.m. service in a small, country church - a handful of the faithful, scattered throughout the old, dark pews - we sing the old, familiar

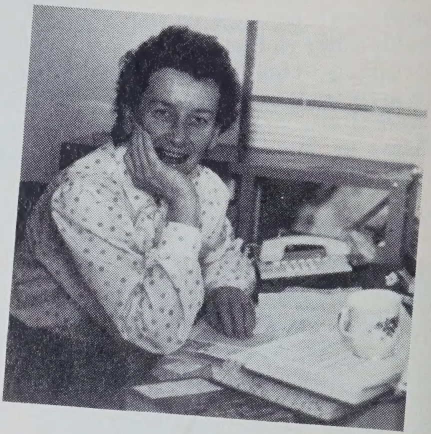


Photos: W. Neville Stevenson

hymns - there is time for a hasty hand-shake at the door - I climb into the car again, consult my map and the three different sets of directions as to how to get to the next service at 11:00....

I get lost - the minutes fly - in vain do I reassure myself that they can't start without me - where, oh where, is that church? I see another human being - an elderly farmer - I stop for instructions - unfortunately he only speaks Dutch. I don't. We converse in nods and smiles - I send up a fervent prayer - look! - I know that road - there's the church - I race into the vestry - don my gown - take a deep breath - and we're off down the aisle - "Praise, my soul, the King of heaven" - to the final Amen. The clerk of session and his wife take me home for lunch - I get back in the car and make the 90-mile trip back home - Sunday is over!

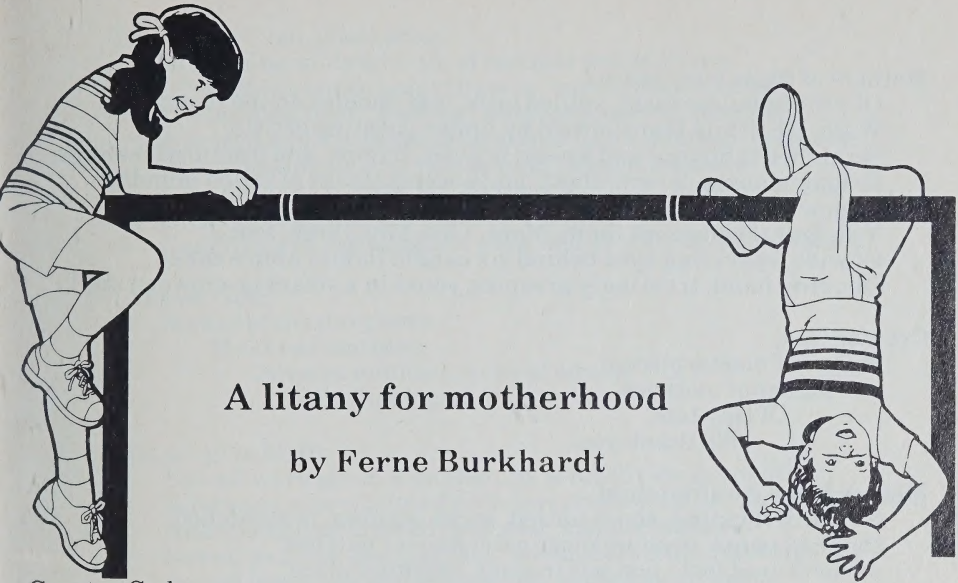
But then, there's Monday ... Tuesday ... Wednesday .... I do the pastoral care work for a United Church in the area - I drop in to see a 90-year-old who wants to talk about her funeral - and then on to Mrs. W. whose husband dropped dead in the middle of a card game and she can't get it out of her mind. We talk. There's a phone call when I get home - Mr. D. is scheduled for surgery - I check with him in hospital - we say a prayer - he says he's going to be all right - his faith impresses itself on me. While I'm in the area, there's time to have a word with J., whose husband walked out on her and left her with two small children - I don't know what to say to her - I can only listen - sometimes there are no easy answers - and there's tea - I can't shake the habit! - and cookies and a warm welcome for me at the K. family home - no problems here - just good conversation and the odd challenge to my theology. Goodness - it's Friday again and I have to get ready for Sunday - I wonder what God wants me to say this week?



And so it goes. Sometimes the work, the churches, are in my own city, sometimes in another Presbytery, and sometimes I am borrowed by a different denomination, but whatever the task, it's always challenging, stimulating, exciting, exhausting - but rewarding.

So that's what I've been doing in the 18 months since I "came out" of Presbyterian College. I have still to be called to my own church but in the meantime I am keeping my skills honed and, in my "free time", I teach two courses at the university - but that's another story in itself! My experiences over the last year and a half have brought home to me the truth of the words "The Lord moves in a mysterious way, His wonders to perform" - what I am finding myself called to do at this stage in my life is truly for me a source of wonder and joy.

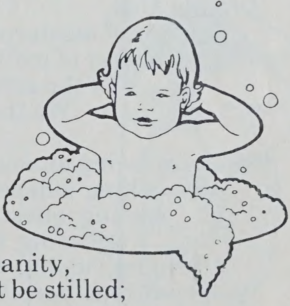
Rosemary Doran is a member of Council Executive from Windsor, Ontario.



A litany for motherhood

by Ferne Burkhardt

Creator God,
Maker of masterpieces,
Like midnight star-spangled skies,
Pink hepaticas nodding between two rotting roots,
Bird songs filling woods and air with lyric melodies;
Spring colts and kittens, frisking, frolicking, falling.
With watchful mothers calling caution, purring contentment.
Mothers. Models of God's love and care,
Masterpieces of his creative mind.



Creator God,
Maker of masterpieces,
Maker of mothers,
We thank you.

New mothers:
Caught up in the euphoric glow of giving life,
Of cuddling close the fragile form of newborn humanity,
Nervous with anxiety when infant screams cannot be stilled;
Despondent and depressed; exhaustion and fatigue constant companions;
Like a pendulum swinging from depths to heights before unknown,
Needing helping hands of spouse, of friends, of God,
Bringing settling, soothing peace, contentment, and long-lasting joy.

Creator God,
Maker of masterpieces,
Maker of mothers
Of wee infants,
We thank you.

Mothers of those busy years:
Of peanut butter toast, spilled milk, and puddles on the floor;
Walls stealthily transformed by finger-painting artists;
Scratched tabletops and knees; bruises, bumps, and fractured feelings;
Dripping noses, fevers, shots, and endless stacks of soiled laundry.
Of new discoveries: a robin's nest with four tiny, blue eggs.
Yes, four (I can count them, Mom. One, two, three, four!)
Of wide, sparkling eyes behind six candle flames atop a cake;
Of a tiny hand, trustingly grasping yours in a stranger-crowded mall.

Creator God,
Maker of masterpieces,
Maker of mothers
Of tiny tots,
We thank you.

Mother of the carefree child:
Shirttail flapping, shoes untied, socks sagging, mismatched;
Patched pants, needing more patches over patches;
Jackets - not lost - just put in some forgotten place;
Always hungry, but never on time for meals;
Remembering at nine o'clock tomorrow's science test
(But it doesn't matter; my books stayed on the bus);
Piano practice, baseball games, swimming lessons, school plays;
Shared memorable moments binding closer, yet beginning to move apart.

Creator God,
Maker of masterpieces,
Maker of mothers
Of the school-age child,
We thank you.

Mothers facing anxious years:
Of seeking independence;
testing, questing,
trusting, trying,
Helping, hoping, caring, coping, learning, loving, laughing, crying;
Sometimes surprised by signs of growing maturation,
Responsibility assumed; thoughtfulness and understanding;
Sometimes distressed by childishness resumed,
Impetuous acts, and long-standing guidelines called to question,
(Why can't I go? All my friends are going!);
Suddenly peers become primary, parents secondary.

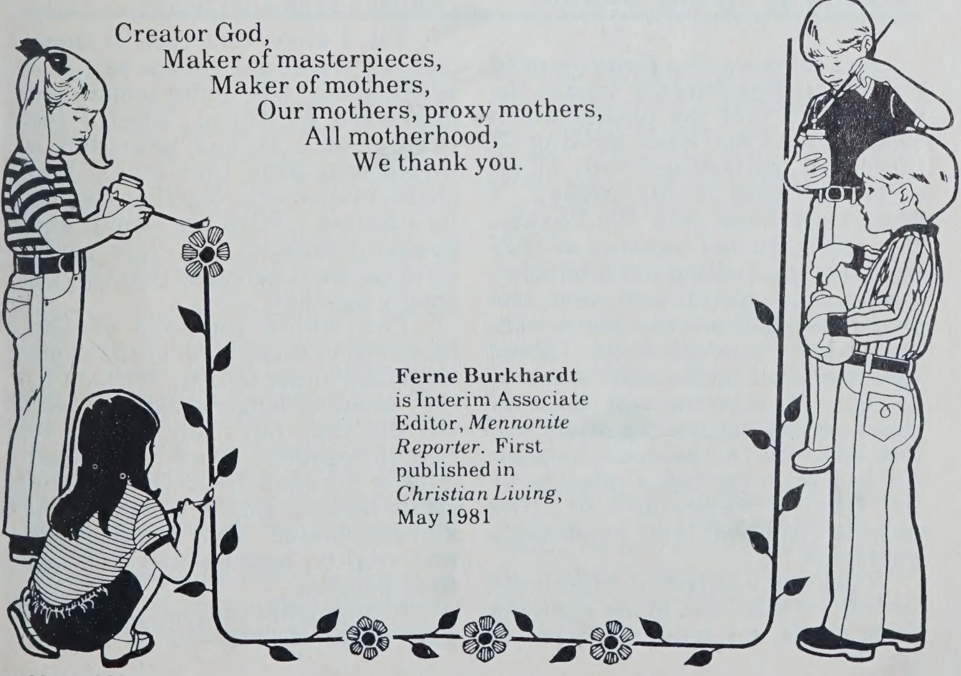
Creator God,
Maker of masterpieces,
Maker of mothers
Of troubled teens,
We thank you.

These years, too, shall pass:
Of burning midnight oil, of restless wakefulness,
Of reaching out to point the way, sometimes rejected;
Of standing back, waiting, watching, caring, praying.
A poised adult beginning to unfold like a summer rosebud,
Breathtaking beauty blossoming; fragrant flower
Adorning the garden of God's world;
An adult, yet still the child of a mother
Caught up in the euphoric glow and anxiety of motherhood.

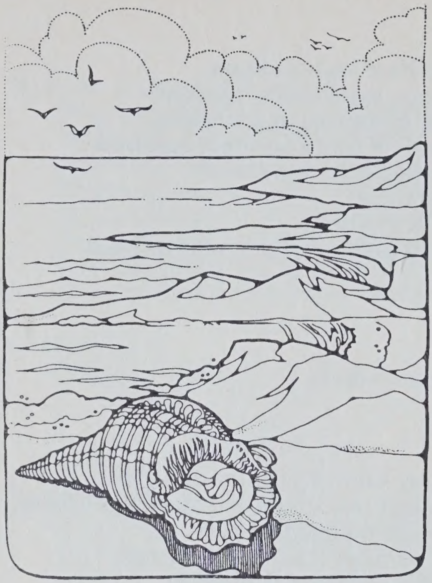
Creator God,
Maker of masterpieces,
Maker of mothers,
Always mothers, even of adults.
We thank you.

Not all give birth,
But all were given a mother, by some divine act or other,
Who once, o'erwhelmed with love, cuddled close the fragile form,
And cooled the fevered forehead; mopped milk,
Sewed patches over patches, mended fractured feelings,
Found lost coats and homework, smiled forgiveness,
Watched and waited, hoped and prayed for her child's protection.
Most have shared, having given birth or not, those motherhood emotions
Of love and joy, anxiety and hope, patience and fulfillment.

Creator God,
Maker of masterpieces,
Maker of mothers,
Our mothers, proxy mothers,
All motherhood,
We thank you.



Ferne Burkhardt is Interim Associate Editor, *Mennonite Reporter*. First published in *Christian Living*, May 1981



Clam Shells

by S. K. Hong

Edited by Lynne Geddes

As I sat down on a large rounded rock protruding from the sand at the seashore, I laid my basket down beside me. I had been walking on the beach, collecting shells of all sorts and sizes in my basket. I dipped my hand into the basket. The shells clinked together as they were moved. Pulling out a handful, I began to count and sort the numerous shell pieces. Some were broken by the water's force. Others were bleached by the sun's burning power. Most were remnants of clams, revealing the prevalence of this creature in the sea's habitat. All had been carried aimlessly by the tossing waves and drifting currents, now that their inhabitants were gone.

This was a poignant experience for me. While I sat alone studying those shells, my mind wandered to many images of the past inhabitants and their ultimate fate. I fantasized about the travels to which each broken shell had been subjected. Each would have had an intriguing tale, if they could have but told it.

Rousing from my musing, I found myself trying to match pairs of clam shells together. It was like a puzzle, searching for the missing piece. Foolishly, I imagined I could glue them back together as they used to be. One after another, I tested to see if they fit snugly, but to no avail. All that I had in my laden basket were separate remnants that had been scattered far and wide. There was no hope of reuniting the parted pieces, for no one could have enough ingenuity to sort out which is which among the millions of pieces. It would be impossible to fathom which belonged together, especially after the ocean's power had smashed many of them into smaller and smaller pieces.

Yet, I know that each of these pieces were at one time a part of a whole being. The inner tenant had depended on these shells for protection. It had provided a mysterious glue that bound two shells inseparably together during its lifetime. With its strong and powerful muscle, the clam could close the shell halves so that they fit snugly together.

The whole purpose of the existence of these clam shells came from their inner tenant. Without it, they could no longer exist together, nor did they have any reason to remain together. Once its life had quietly receded from inside, the shells became empty, disconnected and discoloured. They lost their life and vitality, because they had lost their purpose.

At that point in time, the empty pair of shells started on a long separate journey where it would be their destiny to be turned into tiny granules, hidden among the windblown sand. Human ingenuity would not be able to restore the pieces intact, and even if we could, we could not produce the essential, mysterious glue to seal them in place.

The whole purpose for my existence comes from my inner tenant - a God-given love of humanity. Through Him, all things were made. Without Him, I cannot exist as a complete person. I become fragmented and broken, drifting from one current to another. Without Him, I have no reason to be joined to fellow humans.

If His presence quietly recedes from inside of me, I am empty, disconnected and disheartened. I begin a journey where it could be my destiny to become bitter, desolate and lost in the sea of humanity. But in our human journey, we are different from the clam shells. We are not left to the inadequacies of human ingenuity to restore us. We have divine power. God can find the pieces of our brokenness that have been dissipated in an aimless tide. As the inner tenant of our souls, He will restore us and bind us together again with His bond of love.

Yet, even though I know this, I still try to rely on my ingenuity. Furtively, I search for the pieces of my life. Bravely, I hold them together to show to the world a person who is complete and happy. One push though, and the pieces will tumble apart to reveal just empty shells.

Why do we do this? Why do we pretend to be what we are not? Do we believe we will succeed in our masquerade?

Soon K. Hong was born 50 years ago in Korea, during the colonial period of Japanese rule. Besides the anguish of that savage time, he experienced the trauma of two wars: World War II and the Korean War which tore his native country in two. Growing up under the oppression of the Japanese, and being forced to flee from his home in north Korea during the war, he became overwhelmed by the negative side of human nature, having witnessed its cruelty. It was through his Christian faith that he overcame his feelings of disappointment and depression. He discovered, through his belief in God, that he had found a new home and spiritual roots to replace the physical homelessness and up-rootedness he knew as a refuge wandering his desolated homeland.

Rev. Hong has a Bachelor's degree in Western Philosophy, and attended seminary in Seoul. After immigrating to the United States he obtained a Master's degree in Religious Education in Philadelphia. Rev. Hong worked for seven years as a campus minister at New York State University in Buffalo followed by eight years as the pastor of a Korean immigrant church in Toronto, Canada.

In the preface to his proposed book, the author writes: "As a very young boy, I grew up at the sea's side where I experienced its aesthetic flavour and multi-dimensional personality. It left an indelible imprint in my soul which I consider to have been a gift of God. These treasured days form a great part of my childhood memories."

He has "written this book also in answer to an inner voice which has said to me, 'Without the story of life, there is no gift of life.' These are the stories of my journey (of life). It is my wish that they be a gift to others from my life."

> "The Women's Missionary Society (WD)
> is a community of Christian women
> whose purpose,
> in response to the love of God
> in Jesus Christ,
> is to encourage one another and
> all the people of the Church to
> be involved in local and world mission
> through prayer, study, service
> and fellowship."

Turning Backbones into Wishbones

A Worship Service for Groups

by Esther Powell

Hymn: Take my life, and let it be #474 (Book of Praise)

Scripture: Read Ezekiel 37:1-12

Following a recent chat with a member of the WMS group in a nearby Presbyterian Church I was led to this passage of scripture Ezekiel 37:1-12. The woman spoke sadly to me of the desperation of their WMS, their lack of leadership, declining membership, the age of the remaining few, and, their discouragement at not being able to enthuse younger women. The following Sunday they were holding a meeting with the probable decision to end an era of WMS in their Church!

My heart truly felt for this very depressed group, because, what they were really saying to me was, "Our bones are all dried up", and I thought to myself, oh my, another heap to be placed in the valley of dry bones. Yes, very dry these bones were, without hope and without future.

I relate to this group and many other WMS groups. I remember how the people of Israel were likened to a valley of dry bones - very dry, very depressed, without any hope and with no future. These bones as we all know were fashioned by the hand of the Creator. Job spoke of this so beautifully: He said, "You formed my body with bones and sinews and covered the bones with muscles and skin. You have given me life and constant love, and your care has kept me alive".

Yes, God certainly expected these bones of Israel to be alive, ready, and willing to serve the Lord. Here were the Israelites in the valley together, and yet they still felt very desolate, very alone, and very cut off!

Is this how we feel at times as a WMS? We are there in the midst of our church life, very much a part of it and yet we feel alone in our work. We feel people don't really care, or, want to be involved in our group, yet, we know that God would truly have us to be a live, vital, functioning part of our church life. But alas, even today we have bones lying around in futureless valleys, unable to be all they were meant to be. Yes, our bones could very well be dry, very dry, bare, unused, unproductive. Such a waste of time, and talents, and opportunities!

Let us take a look at ourselves for a moment. In our groups are we too busy planning church fellowships, or niggling over menus for church suppers, or wrangling over the decor of the church parlor, that we have little time or energy left to pray and study as befits our purpose. Are our programmes meaningful and uplifting, supplying incentives for people to truly have the desire to love and serve one another, or, are they simply entertaining?

Perhaps it's really time to take a good look at our purpose, because we are "women with a purpose".

In the light of this purpose and in the light of God's love and concern for us, let us remember what He told Ezekiel to tell the people of Israel in verse 5 of our scripture lesson. "That I the sovereign Lord am going to put breath into you and bring you back to life". The good news is that, he too can breathe that same breath of life into our lives.

It was as Ezekiel prayed - Oh breath of God, come, that Life entered. Oh if we could only pray as Ezekiel prayed. Do we know how to call for the breath of New Life? This is what can happen when we do pray! Ezekiel said: So I prophesied as I had been told. Breath entered the bodies, they came to life, and stood up. There were enough of them to form an army!

Yes, they discovered they had a *backbone, not just a wishbone**! We too have a backbone and we have a wonderful purpose. Let us not continually turn those backbones into wishbones. I wish we had more people! I wish people were more committed! I wish we could find leaders! I wish! I wish! I wish! Rather, like a mighty army let us forward march. Take up where we are, whom we have, what we've got and enter the battle.

God never meant us to be dry, downcast, disappointed, depressed, dissatisfied, disintegrating disciples.

Christ came that we might have life, and have it more abundantly! That life is for you personally and for us as a Women's Missionary Society.

Let us ask God now for that breath of life.

Read hymn #266 (Book of Praise)
O Breath of life, come sweeping

Sing hymn #259 - Breathe on me, breath of God.

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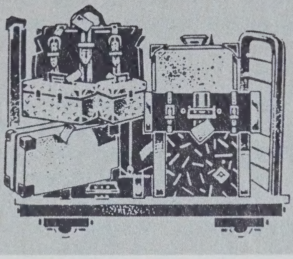
*Jill Briscoe, *How to Follow the Shepherd When the Sheep are Pushing You Around.* Published by Fleming H. Revell.



With more countries easing restrictions on tourists and the ease of air travel, more persons are able to travel outside of Canada. Whether on business, vacationing, attending a conference or part of a study tour, many Canadian Presbyterians are experiencing other cultures, other traditions. Following are accounts of two recent visits to the Far East.

Journey to China

In the summer of 1987 Kay Blake travelled to China. Kay was part of a delegation of nurses who were guests of the People's Republic of China, hosted by the Chinese Medical Association and the Chinese Nurses' Association. The "People to People International" program is designed to promote peace and understanding between countries and for scientific exchange. Mrs. Blake is a resident of Kenora, now retired but served as a nurse at the Cecelia Jeffrey Indian Residential School from 1950 to 1958.

The group was to visit both the western style and traditional hospitals where they could present papers about administration and education in the nursing field.

Members from all across Canada left on June 22 for Hong Kong from Vancouver, arriving 13 hours later at Kowloon (June 23 as they had crossed the International Date Line).

In Lu Gou Aino township, a commune south of Beijing Mrs. Blake and the group of Canadian nurses visited a health centre. Patients were being treated by traditional and western forms of medicine.

Later, attending a banquet hosted by the Chinese Medical Association the delegates learned much about medical facilities in China today. Welcoming 'China's friends from Canada' the Vice President of the Association stated there were 740,000 doctors in China and 680,000 nurses, a shortage they are working to improve.

At each of the nine tables a representative of the Association and one or two Chinese nurses sat with the Canadian delegates.

The next facility on their trip was the Peking Union Medical College Hospital on June 26 followed by presentations of their scientific exchange to the Chinese Medical Association.

June 28 they toured the Beijing Hospital of Traditional Medicine where patients were being treated with the ancient methods of herbal medication, acupuncture, cupping, moxibustion, massage and exercise. The non-medical treatment is accepted by the university; western modern methods of diagnosis are used before treatment starts.

Travelling to Nanjing the delegation toured The People's Hospital of Jiangsu Province, exchanging ideas and techniques with staff. Following lunch they were welcomed by staff at the Nanjing Medical College.

Mrs. Blake reports there is a three-grade system of care in China: Primary Care, where 90% of people live in the country; Family Care requires doctors or nurses to be licensed. They used to be called 'barefoot doctors'. Many more nurses are needed in this area (of the system). Both doctors and nurses know their area and carry detailed information about the conditions on their charts. They deal with second grade problems, treatment and prevention, and refer patients to hospitals. The third area takes care of prevention, immunization and admission to hospital. All children in China are immunized for the usual diseases.

Two days later, in pouring rain, they gathered at the Nanjing Drum Tower Hospital. The head nurses and doctors came out to the buses with umbrellas to meet them. Ms. Zhang Guighen, the director of nursing, vice president of the Provincial Nursing Association and President of the Nanjing Nursing Association gave a slide presentation about the hospital. The Drum Tower Hospital was established in 1892 by the Presbyterian Church. Today it has 600 beds, with a 400-bed addition in 1988, and is affiliated with the Medical College and Nanjing University. Both Western and Chinese traditional medicine are practised on the wards.

Travelling to Guangdon Provincial Nursing School took the group into a sub-tropic area of China. They passed fields of sugar cane, mulberry trees, rice paddies, coconut trees, peanuts, jute, bananas.... Some of the delegates went to the Health Bureau while others were taken sightseeing.

The group saw many exciting features of Chinese life and landscape during their trip, among them the Great Wall of China, the Forbidden City, the Summer Palace, the Grand Canal and Madame Chiang Kai Shek's palace, now a restaurant.

Kay was impressed with the hospitality and comfort in which they were treated. Throughout her journey she was impressed too by the solidarity among nurses wherever they are from or whatever their field of activity. The ever increasing technology requiring more education in more specialties is both humbling and thrilling, and the dedication needed is awesome.

Her impression on the whole was that the Chinese people had suffered so much from trusting that they would deal independently but fairly and use the best in their own programs.

In the end they would find the way to inward peace and harmony. No religion was mentioned but when Kay told one of the delegates she thought the Chinese may send Christian missionaries to Canada, the response was "the sooner the better". We will all have something to learn as China opens up and we are able to share in adventures such as Kay's.

- Kay Blake

Journey to Taiwan, Hong Kong and Japan

November 1987 was a challenging and exciting journey for Maureen and Bob Spencer of Crieff Hills Community when they attended a consultation of The World Collaboration of Christian Lay Centres, Academies and Movements for Social Concern. This consultation is held in conjunction with the World Council of Churches. Prior to the Consultation the Spencers had a ten-day tour of the Presbyterian churches, seminaries, hospitals, lay training centres, and a meeting with the Missionary Council of Taiwan, then moving to Japan via Hong Kong.

In Japan they stayed a few days with Jack and Beth MacIntosh in Osaka. During that time they participated in the programs of that small mission congregation, visited some of the Korean Christians in their houses, home workshops, stores, educational and recreational centres. Bob also participated in a demonstration in solidarity with a Japanese American church worker, who had just come off a hunger strike, as he sought an extension of his visa. He was making a stand against the fingerprinting required of all "aliens".

They also visited and observed the plight of the day workers in Kamagasaki, a museum of natural history in the old Olympic site of Osaka, the Kobe Student Youth Centre and a show of life size mannikins garbed in rooted chrysanthemum plants. One highlight of that part of the trip was their participation in the house blessing service with a local Korean minister and his session at the new home of his doctor son, his wife and family. Another was the 20th anniversary celebrations at the Kansai Seminar house two days before the consultation of lay centre staff began.

At the Sixth Assembly of the World Council of Churches in 1983, the World Collaboration Committee appealed to its member centres to cooperate with the priorities of WCC. The assembly delegates asked WCC to encourage churches "in a conciliar process of mutual commitment (covenant) to Justice, Peace and the Integrity of Creation". The World Collaboration Committee, meeting in Dodama, Tanzania in 1985, decided that all its member centres should respond to this call and in order to promote this conciliar process through the programme of the centres around the world, a consultation for programme staff of the centres was planned. Rev. Spencer represents North American centres on the Collaboration Committee and this consultation was held on November 17-27, 1987, at Kansai Seminar Hours, Kyoto, Japan, in order to share ideas, experiences and programmes on Justice, Peace and the Integrity of Creation. It was divided into three sections:

(a) Orientation: The Very Rev. Lois Wilson of the Ecumenical Forum of Canada (one of the presidents of WCC) and Dr. Masao Takenaka of Kansai Seminar House (professor of Christian Ethics of Doshisha

University) delivered key note speeches from North American, global and local Japanese perspectives. Lois also conducted a seminar on power.

The Rev. Carlos Sintado, WCCs secretary for JPIC education, and Mr. Kim Yong Koo, a theological trained journalist from Korea, led Bible Studies on "Covenanting", "Justice", "Peace", and "the Integrity of Creation".

(b) Field Trips: The total group of 40 women and men, divided into four groups, visited either (1) Kujo area in Kyoto, (low income district with many minority residents), (2) Buraku community in Nara (descendents of ancient despised caste in Japanese society), (3) Kamagasaki in Osaka (residential area for male day workers including many migrant workers) or (4) Ikuno in Osaka (residential area for Koreans). This part of the programme was prepared by Kujo Ecumenical Ministry, Kyodan's Buraku Liberation Centre, Korean Christian Centre and Kamagasaki Christian Volunteers' Fellowship.

The whole group travelled for a two-day visit to Hiroshima and the Peace Park. In Hiroshima we encountered the reality of the first atomic bomb used against humanity by meeting with some survivors (Hibakusha) who are still suffering from nuclear radiation. Dr. Hideaki Nagi of YMCA Peace Institute explained not only what had happened in Hiroshima in 1945 and since then, but also the dangers of so-called "peaceful use of nuclear energy". On Sunday morning the participants were divided to visit among seven Christian churches. Bob preached in the Hiroshima Baptist Church.

The whole group also visited the Tsuruga Mihama Nuclear Power Station in order to hear the explanation from the other side and observe from inside. Many questions were left unanswered.

Abbot Endo Yamaguchi of Manshuin Temple, Kyoto with famous Buddhist Garden invited us to observe the harmonization of nature with human life in the inner court of that temple. It was one of several Buddhist temples or Shinto shrines visited during the month.

(c) Sharing: Worship services were led by participants from Asia, Africa, Europe and North America. Case studies reflecting the theme and related programmes were presented by representatives from Latin America, Caribbean, Pacific,

- Maureen and Bob Spencer with the pastor of Hiroshima Church and his wife.

East and West Europe, North America, Asia and Africa. Participants were eager to learn of the struggles and concerns of Christians in each part of the globe. Discussions were continuous.

The participants were directors and programme staff of centres of Korea, Taiwan, Philippines, Indonesia, Thailand, India, Australia, Japan, Canada, USA, Ghana, Nigeria, Cameroon, United Kingdom, Czechoslovakia, West Germany, Switzerland, Netherlands, France, Argentina, Brazil, Grenada and Trinidad & Tobago. Many formed covenants between nations to work out several critical issues. Letters of support and solidarity were written to several regional and world leaders especially in Japan and the Philippines. The groups that visited the four specific areas spent a lot of time discussing the implications of their visits and expressing support for the Christians serving sacrifically in these ghettos.

The participants made plans to share their experiences with the colleagues at their respective centres or associations and these hopefully will be reflected in their programmes. The Spencers hope that the network of lay training centres in Canada will focus on the issues of Justice, Peace and Integrity of Creation.

The next Consultation on "Partnership in Ecumenical Learning", co-sponsored by WCC Proramme for Theological Education and the Ecumenical Institute, Bossey, Switzerland, will be held on September 10-20, 1989, at Bossey. (This in response to the Vancouver Assembly's mandate that Bossey should extend its programmes to the oikoumene.) Bob Spencer is on the planning team for this latter event.

Nippon Christian Academy
Kansai Seminar House

...Saying farewell!

Suffering Church Sunday - May 29, 1988

Christians around the world are urged to observe May 29 as an international day of prayer and solidarity for persecuted believers in the Soviet Union and Eastern Europe.

May 29th was chosen because of its significance to the Church - the first Sunday after Pentecost. Historically, it was immediately following the founding of the church that official persecutions and restrictions began.

All the Church congregations will be praying:

- For the release of all 15,000 believers and prisoners of conscience in prisons, psychiatric hospitals, concentration camps and exile.
- To allow the 400,000 Jews, the 50,000 Pentecostals, Baptists, Mennonites and others who wish to emigrate to do so and the right to return.
- For reform of repressive Soviet policies regarding human rights and religious freedom and legalization of the Ukrainian Catholic Church.

Centralized institutions in the Soviet Union and Eastern Europe such as a Patriarch, a hierarchy of clergy, centralized administrative office, are granted by the authorities for pragmatic reasons and may be withdrawn at any time.

As over 50,000 churches and religious institutions have been closed, worshippers are effectively debarred from attending services of worship. Most monasteries, convents, church charitable institutions, lay organizations, church schools, and church publications have been suppressed.

When religious believers organize the education of young people, hold meetings outside of church buildings, do welfare work, or raise money for charitable purposes - they run the risk of being victimized and persecuted by the authorities,often meaning imprisonment, leading to broken health and even death.

It is the aim of the Communist party to keep religion out of the Soviet political, social and cultural life. The entire educational system is geared to the teaching of atheist ideas. Higher education is effectively barred to known believers. No known believer will be appointed to a responsible position of any kind in education, administration, industry, commerce. If someone in such a position is discovered to be a believer, they will likely be dismissed.

Religious believers who attempt in any way to live out their faith in their everyday lives are treated as second class citizens. There are hundreds of believers in prisons or labour camps in the Soviet Union; there are tens of millions of ordinary Soviet citizens who belong to a wide variety of religious denominations, and until restrictions are relaxed on what they can do, it cannot be said that 'glasnost' has affected Church-State relations.

Keston College Canada

Breathe down, O Lord, upon all those who are bearing pain your spirit of hope, of love and joy, your spirit of courage and endurance. Cast out the spirit of anxiety and fear, grant them perfect confidence and trust in you that in your light they may see light. Amen

HONORARY MEMBERSHIPS
1987

A

Andrews, Mrs. Phoebe
Portage La Prairie, Man.

Armstrong, Margaret
Thornhill, Ont.

B

Brownlee, Laura
Wallaceburg, Ont.

D

Dickey, Mrs. Vera
Caintown, Ont.

Douthart, Mr. David,
Windsor, Ont.

F

Fresque, Mrs. Gordon
Dunvegan, Ont.

G

Gage, Dorothea
Ottawa, Ont.

Gilchrist, Mrs. Norman
Orillia, Ont.

Gillespie, Mrs. Anne
Niagara-on-the-Lake, Ont.

Goodwin, Janie
Kelowna, B.C.

H

Houser, Mrs. Lorraine
Huntsville, Ont.

I

Irwin, Marie
Hamilton, Ont.

J

Jamieson, Jean
Brantford, Ont.

K

Knox, Jessie
Hamilton, Ont.

Kurtz, Mrs. Lois
St. Catharines, Ont.

Kyle, Mrs. Doland
Avonmore, Ont.

M

MacCrimmon, Mrs. Stanford
Dunvegan, Ont.

MacLennan, Mrs. Edith
Montreal, Que.

MacLeod, Anne
Ottawa, Ont.

MacLeod, Mrs. John
Dunvegan, Ont.

MacNeil, Mrs. D. J.
Dunvegan, Ont.

Milner, Mrs. Priscilla
Vankleek Hill, Ont.

Mori, Kay
Kamloops, B.C.

Moyer, Mrs. Mae
Owen Sound, Ont.

Mc

McGuire, Mrs. Margaret
Elmvale, Ont.

McIntyre, Mrs. Jean
Sault Ste. Marie, Ont.

McLeish, Mrs. Helen
Niagara-on-the-Lake, Ont.

McMahon, Mrs. Amy
Lachute, Que.

P

Page, Mrs. Lyla
Pointe Claire, Que.

Prescott, Margaret
Burlington, Ont.

R

Robinson, Mrs. Ruby
Cornwall, Ont.

S

Shaver, Mrs. Minerva
Cornwall, Ont.

Smith, Mrs. William
Gorrie, Ont.

T

Taylor, Mrs. Dorothy
Glamis, Ont.

Thompson, Margaret Jane
Tweed, Ont.

Thomson, Mrs. Jean
Brandon, Man.

Tiihonen, Jill
Edmonton, Alta.

Tinkness, Mrs. Lillian
Avonmore, Ont.

W

Wakelin, Mrs. R.
Vancouver, B.C.

Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

WE WILL NOT HANG OUR HARPS ON THE WILLOWS *by Barbel von Wartenberg-Potter. Published by World Council of Churches. Price $11.95.*

This is a beautifully written, thought-provoking book covering many theological and life issues that effect us as people individually and collectively.

The author has written from her own experience of personal and human tragedy, of corporate prejudice within the ministry as a woman; of racism; of third world issues, and of the pain and power of women as they confront the issues before them.

I found this book deeply moving. Many of her experiences and thoughts find a resonating echo within me. Her directness and the energy that is released because of her deep sense of justice led me to look afresh at God, at the narrow confines with which we attempt to box God in, on the power I possess for change and how I use it in the world of ideas, of culture and social action.

Maureen McGowan

TAKING DISCIPLESHIP SERIOUSLY *by Tom Sine. Judson Press. Price $7.20*

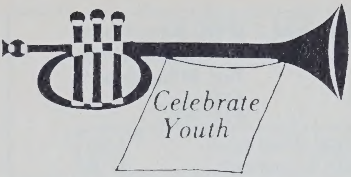
"When Jesus calls us to follow Him, He is not looking for occasional use of our gifts - He wants our lives." With this bold challenge, Tom Sine calls on today's Christians to recapture the total commitment of first-century disciples who truly lived out their faith in answer to Christ's call. Such a radical Biblical view of God's Kingdom and how God chooses to work through humans has implications touching every area of a Christian's life. It has a far reaching effect on the bigger mission of the church as well.

Churches are urged to set aside self-involved agendas to seek earnestly God's will in a world of exploding needs. They are encouraged to become agents of change in their communities, to improve the plight of needy persons with a "hand up" rather than a hand out. As individuals and study groups read how Christians have placed concern for God's Kingdom above personal desires, they will be stimulated to think deeply about their responses to Christ's invitation: "Follow me".

Major emphasis is placed on spiritual preparation, God's redemption designs for the world, Jesus' ministry as a model for discipleship, and personal prayer. In Sine's view serious discipleship challenges personal values and alters lifestyles but, "God always gives more than we give God. That's the surprising nature of God's Kingdom".

Please do not miss the wonderful challenge that comes to us from the pen of Tom Sine: *Taking Discipleship Seriously* - it's a must!

Vera Richardson



Suggested Reading

What are you going to do with your holiday time? Have you got it all planned? Have you packed it full of things you want to do, or can you take a couple more suggestions for a little of that "free" time you may have on your hands. I'd like to suggest you read the books listed in bold print below:

"The Friendship Olympics" by David Sorenson

"Everybody Needs a Friend" by Barbara DeGrote Sorenson, published by Augsburg Press.

These first two books are part of a separate series called **"A Young Christian Book for Boys"** and **"A Young Christian Book for Girls".** They can be used as private reading and/or devotional material. Or you could use the stories as discussion starters with a group. Each one relates to incidents and relationships that occur in the life of an early adolescent. Each section begins with a quotation from the Bible and from some well known person/character and then goes on to a story from life. **"Friendship Olympics"** is particularly appropriate for this year. I could imagine a group of young boys or girls holding their own "friendship olympics". It might help to overcome some of the problems they face at this time in their lives. Follow-up activities are suggested at the end of each section.

The second two books are both about the same person, Jean Little, an author of stories for children who lives in the city of Guelph, Ontario. These books are probably more suitable for teenagers, but I think the story of Jean's life could have a great deal of meaning for anyone who has suffered the treatment often afforded those who are handicapped. The titles of these two books are:

"Little by Little" a biography by Jean Little published by Viking and Kestral Publishers.

"Her Special Vision" by Barbara Greenwood and Audrey McKim from the series **"Biographies of Contemporary Canadians"** published by Irwin Publishers.

Jean was born in Taiwan of Presbyterian missionary parents both of whom were doctors. From earliest childhood to the present day her determination to overcome what others referred to as her handicap has made her a role model for children, youth or adults who find themselves facing the same problems. "Her special vision" led her to write stories and poems that are much loved by those who know her through her work and by those who know her personally. Jean gives credit to her years in CGIT, where she says she was treated as a person of worth, and her leaders/teachers who became her friends, for her growth as a person. In spite of almost total blindness from birth she took part in most activities in school, graduated from university, and has continued to develop her skills in the use of computers as a way of writing so that she is independent and able to live a full and free life in spite of all the roadblocks others tried to put in her way. She challenges us to do the same.

All of the above books are available through the WMS Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Lois Powrie

Certificate of Recognition will be published as soon as names are available.

In The World - BWM News

CANADA

The Rev. **D. S. Hong** reported at the Annual Meeting of the Board of World Mission on The West Korean Church in Mississauga established in February of 1987, with only three families. As of March 1988, there are 40 families in the congregation - 136 individuals including the children. The total income for a 10-month period was approximately $60,000, which excludes the Board of World Mission Incentive Grant of $7,500.

JAPAN

"The **Korean Christian Church in Japan** was pleased to open in 1987 a second regional biblical training institute for lay people. This new Tokyo Biblical Seminary already has some 30 students, while the Kansai Biblical Seminary, established several years ago, had an enrollment of some 25 students in 1987."

YOUTH IN MISSION VOLUNTEER OPPORTUNITIES FOR SUMMER 1988!

Camping:

- Leader-in-Training Director for Camp Christopher in Saskatchewan to develop and implement a program for leaders-in-training.
- Camping staff for Camp Geddie in the Atlantic synod
- Senior and Junior counselors for Dorothy Lake Camp in Kirkland Lake, Ontario

Community Service:

- Program directors to plan, organize and operationalize a program for the children in a low income area of mainly single parent families in Kitchener, Ontario
- Mission assistant for Flora House, and inner city program for native Canadians in Winnipeg, Manitoba.
- Children's Program Supervisor to organize program for new Canadian children for the International Children's Centre in Winnipeg, Manitoba.

Travel:

- Young people to travel through the Atlantic Synod and the Synod of Alberta, spending one week in each of eight places doing what needs to be done in the church or the community.

Contact: Mrs. C. Joyce Hodgson, 50 Wynford Drive, Don Mills, Ont. M3C 1J7 Phone: (416)441-1111 or (416)444-9139

NEWS

HUMAN RIGHTS GROUP INCLUDES CHURCH PEOPLE

GENEVA - Two church people - Russian [Eastern] Orthodox Archbishop Kirill of Smolensk, and Baptist General Secretary Alexi Bichkov - were part of the Soviet delegation to the 44th Session of the UN Commission on Human Rights, which concluded in March.

The inclusion of church people on such Soviet delegations is unprecedented since the 1917 revolution which brought communism to power, although another Russian Orthodox prelate was a member of the Soviet delegation to the assembly of the UN agency Unesco last year. Kirill called it a "result of a new situation in our society" since reforms introduced by Soviet Communist Party General Secretary Mikhail Gorbachev.

Kirill said Russian Orthodox bishops accepted the invitation to be part of the delegation because of possibilities it offered for "dialogue" with the Soviet government and public and the "world community", and to make a "more authentic witness" about the situation of Soviet believers. [EPS]

ETHIOPIAN CHURCHES RE-OPEN

ADDIS ABABA - Lutheran World Information reports (18 February) that according to President Francis Stephanos of the Ethiopian Evangelical [Lutheran] Church Mekane Yesus, many EECMY churches and prayer houses have been reopened in the past three years. He said government closure orders in the early 1980s were locally issued, and "it is not known if there ever was a national plan to close churches." [EPS]

ZIMBABWE: CHURCH HELPS VICTIMS

HARARE - An ecumenical "Heal the Wounds" campaign is underway here to help victims of a wave of South Africa-backed violence against neighbouring countries. The effort is sponsored by the Zimbabwe Christian Council, Society of Friends (Quakers) and Fellowship of Reconciliation. Those to be aided in the first phase are people injured by shrapnel, families whose homes have been destroyed, and two children whose mother was killed in attacks blamed on the South Africans. An ironic first major contribution - 1200 US dollars - came from the Lonrho Corporation, a UK-based multinational widely criticized here last year when it expanded its investments in South Africa. [EPS]

BUILDING HONOURS APOSTLE THOMAS

NILACKAL (Kerala) - According to the belief of many Indian Christians, the apostle Thomas was the first to bring the gospel to what is now India. This is one of the places in which he is believed to have preached, and an ecumenical church complex is being built with support from five Christian groupings - Independent (Mar Thoma), Roman Catholic, United (Church of South India), and Oriental Orthodox (two). At a recent ecumenical gathering here, church leaders from the various traditions recalled the Indian Christian heritage from the apostle, and hoped the complex here would be a symbol and agent of ecumenical reconciliation and interfaith harmony. (Most Indians are Hindus.) [EPS]

EXPULSION ONLY 'SLIGHT INCONVENIENCE'

NEW YORK (Tracy Early) - General Secretary Sang Jung Park of the Christian Conference of Asia said in an interview (here, 28 February) that CCA activities continue with only "slight inconvenience" since the regional ecumenical organization was expelled from Singapore.

"There has been no major crisis that would cause CCA's work to be seriously hampered", he said. Income, he said, remains sufficient to meet needs.

Park said CCA committees worked out plans for the next two years when they met in January in Chiang Mai (Thailand), and staff carry on in normal fashion now from locations in Japan, India, Sri Lanka, Thailand, and Hong Kong. Plans for a mission conference in 1989, he said, are going ahead, though it has been postponed from the first part of the year to October. [EPS]

wms highlights

PRESBYTERIAL NEWS

The 22nd Annual Meeting of **Brampton** Presbyterial was held at Knox Church, Milton, February 10th with Mrs. Renee Watson presiding. The theme was "Climate For Change". At the morning worship members of Blair Presbyterian Women, Campbellville emphasized that while there are new needs in society and new ways of meeting them, it is still God who leads and guides and "it is those who trust in the Lord for help who will find their strength renewed." In the afternoon Kelta Fleck of Clarkson Road Church encouraged us to have joy in our Christian life.

Special speakers were Mrs. Elizabeth Smith and Miss Jane Kapelle, retired school teachers from the Hamilton area, who spent 4 months in volunteer work at the Helen MacDonald Memorial School for girls in Jhansi, India.

The Rev. Noble Dean installed the officers for 1988. Incoming President is Mrs. Nancy Rawlins.

The 73rd Annual Meeting of **East Toronto** Presbyterial was held in St. Andrew's Church, Toronto on February 20th. The theme "A Future and a Hope" was taken from Jeremiah 29:11. The opening worship was led by Mrs. Dorothy Herbert of St. Andrew's.

The Rev. Wm. R. Russell, General Secretary of the Canadian Bible Society was guest speaker for the morning session. Through his excellent slides the people and country of Bolivia came to life for us.

Afternoon speaker, Miss Eleanor Knott, shared her experiences among the people of India.

Dr. James Evans, minister of St. Andrew's installed the new executive.

The 72nd Annual Meeting of the **Kamloops** Presbyterial was held in St. David's Church, Kelowna, on February 9th. Mrs. Margaret Walker, Synodical President, and Miss Ivy Howard, AEC, both from Vancouver, were in attendance. The theme of the meeting was "Let's Communicate" taken from I Timothy 6:18. Opening devotions were led by the Rev. Lorna Raper, minister of St. David's.

A workshop on "Youth and Communication" was conducted by Rev. Raper, and a Mission Quiz given by Ivy Howard.

Mrs. Walker presided over the installation of officers at the conclusion of the meeting.

The 74th Annual Meeting of **Edmonton-Peace River** Presbyterial was held at Chauvin, Alberta in Westminster Church February 6th. Theme "Light - Life - Fellowship". Devotions by the Rev. Van Gelder.

Two car loads of people came from Lloydminster and 19 travelled by bus from Edmonton to attend.

Mrs. Marjorie Scott presided over the business meeting. Two excellent workshops were held: *Leadership Methods* led by the Rev. Ron Schroeder; and *How to Organize Meaningful Personal Devotions* led by Miss Lois Powrie, National Secretary for Children and Teenage Work.

The 106th Annual Meeting of **Lindsay** Presbyterial was held in St. Andrew's Church, Lindsay on January 27th - Theme "A friend loveth at all times" (Proverbs 17:17).

Retiring President Mary Durward presided over the morning session, and incoming President Barbara McEachern the afternoon session. Barbara Woodruff, National Secretary for Adult Programming, was Guest Speaker. Through her slide presentation and commentary on her visit to the Soviet Union we have a clearer understanding of that country's peoples and churches.

Area Educational Consultant Lynda Hoffos installed the new Executive. Morning worship was conducted by Leaskdale and the afternoon service by Kirkfield. Soloist was Mrs. Rita Fairley of Fenelon Falls.

"Building His Kingdom - Not Ours" was the theme of the 37th Annual Meeting of **Niagara** Presbyterial, January 27th in Chippawa Church. Over 80 members were welcomed by the minister the Rev. Clyde Ervine and Presbytery greetings were brought by the Moderator, the Rev. Robert Kerr of St. Catharines.

President, Mrs. Ellen Bailey, Welland, conducted all sessions. Bible Study was led by AEC Evelyn Murdoch from the Gospel of Luke, with several "disciples" assisting.

Guest speaker, Mrs. Norma Candy of Hamilton gave a splendid illustrated talk on her tour of churches in the USSR as a member of an ecumenical church group. President of Council, Mrs. Grace Jess, brought greetings from Council and also installed the new officers. Mrs. Helen Billiald, Alberton, brought greetings from the Synodical of Hamilton and London.

Evelyn Murdoch conducted the elections. The new Presbyterial President is Mrs. Annabelle Ovens of Niagara Falls.

"There and Here" was the theme chosen for the Annual Meeting of the **Ottawa** Presbyterial, held in Westminster Church, February 13th. Margaret Boyd, president, constituted the meeting with prayer and Mrs. Audrey Miller welcomed us to Westminster.

The "There" in the theme was beautifully depicted by Mr. Vladimir Nekrassoff who verbally took us on "A Visit to Russia". "Here" was an informative slide and tape presentation on "Y.I.M. - Youth in Mission" by Mrs. Joyce Hodgson.

Devotions were presented by Manotick WMS. Mrs. Mary MacKenzie and Mrs. Vi Newbury conducted lively hymn sings. Miss Sharon McClinton gave a presentation on Gracefield Camp.

Mrs. Joan Sampson, Vice-President of Council, presided during elections and installed the 1988 Presbyterial Officers.

The 74th Annual Meeting of the **London** Presbyterial was held in New St. James Church, London, on January 21st with an attendance of approximately 130. The theme "Outreach in the Community".

President Mrs. Marion Weldren opened the meeting. Largie WMS women conducted a very impressive "In Memoriam".

Evelyn Murdoch, AEC presided over the Bible Study. She divided the women into groups, each group given passages of scripture containing names of women. Group discussion followed.

An enjoyable sing-song led by Mrs. Helen Hoggarth opened the afternoon meeting. Mrs. Eva Murray was pianist. Mrs. Betty Murray was organist for the day. Worship was conducted by the women from Oakridge Church.

Guest speaker was Miss Margaret Leask who served in India for 38 years. Miss Leask was interviewed by Miss Gwyneth Whilsmith of Zurich, Ontario who had visited Margaret in India.

Mrs. Jessie Rayner, Past President of Synodical presided over the installation of the officers.

At Knox Presbyterian Church, Fingal, Ont. WMS "Presidents" Fall Thankoffering Service in the 150th Anniversary Year November 1987 Sadie Burgar was presented with a plant in recognition of being the longest standing president of the WMS at Knox, Fingal; 7 years consecutive.

Sarnia held its Presbyterial Annual Meeting on January 30, at St. James Church, Forest, beginning with coffee and dessert at 1:30 p.m. Program guests were Norman and Maija Holbrook working with the United Mission in Nepal and supported by the Presbyterian Church. Norman is an agriculture missionary, and Maija, a nurse.

The officers were introduced and installed by May Gillatly of

Camlachie, a past Presbyterial president. Marilyn Shaw of Mooretown was welcomed to her office of president by out-going president, Margaret Lester, Forest, who left the office with the challenging words that as WMS members we must run the race enthusiastically holding high the torch of the gospel in the same manner that the Olympic torch was carried across Canada.

"In Support of our Youth" was the theme of the **Red Deer** Presbyterial Annual Meeting held February 1, at Westpark Church in Red Deer. President Betty Brown called the meeting to order and welcomed special guests Lois Powrie, WMS Children and Youth Secretary, and the Rev. Gordon Cunningham, Moderator of Red Deer Presbytery from Rocky Mountain House. After the WMS purpose was read in unison AEC Anja Oostenbrink gave the devotional.

After lunch Lois Powrie gave a stimulating presentation on ministry to and for children and teens. Everyone joined in singing "There's a Place for Everyone!"

Miss Powrie officiated at the dedication service of the new officers.

LOCAL NEWS EVENTS

Mrs. Ellsworth (Margaret) Hargrave of Kirkfield celebrated her 90th birthday in February 1988 with an open house at Glenarm Presbyterian Church, Glenarm, Ontario. She is a member of Glenarm WMS and was a former school teacher and church organist, living on the same farm for 60 years.

ANNIVERSARIES

The **Nichols Gunn** WMS group of **Chalmers** Church, Calgary, Alberta, celebrated their 30th anniversary on December 11, 1987 (two months after the church anniversary) with a luncheon in the church hall, to which the members of the Isabel Taylor WMS group of our church, were invited; also our associate members.

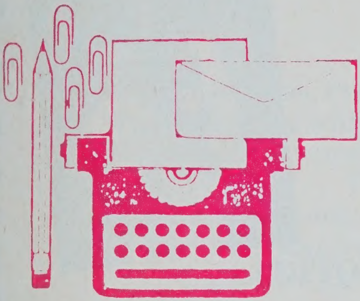
Cutting the cake (below) were Mrs. Margaret Nutt, President Mrs. Alberta McCallum and Mrs. Helen Nagel.

Mrs. Nutt, Mrs. Nagel and Mrs. Annie Peyto (who was in hospital) are all in their nineties and are very faithful and esteemed members of our group.

Ninth Annual
Social Justice Institute
Education Building
University of Alberta
Edmonton, Alberta
July 4 - July 8, 1988

An ecumenical event for people of faith committed to social justice.
Contact: Registrar, Social Justice Institute,
4211 Ramsay Crescent
Edmonton, Alberta T6H 5S9
Phone (403) 430-6734

Our readers write:



Dear June

Thank you for "Written in Love", your editorial for the December 1987 issue. It's an excellent, sensitive job. Your sense of incarnational theology Christianity alive and at work in this world impresses me very much. It is all too rare a quality these days.

Many thanks for the January issue. It was a pleasure to read "Birth of a Pearl" and reassuring to see the pilgrimage to Russia story. And the choice of your cover "die dansende Engel" is wonderful!

Don Hetzler, Executive Director, Associated Church Press.

Dear Madame:

You chose to reprint the sermon by Ms. Diana Eck, entitled "Who do others say Christ is?"

...I would appreciate your help in trying to understand what the author meant. I would suggest, first, that the title would be better if it asked, "Who do others say that *Jesus* is?" In the context of Matthew 16:13-16, it is Jesus of Nazareth who poses the question. Peter confirmed that he saw Jesus as the Christ and this, ever since, has been the testimony of the Church. Pace.

Herewith my questions. What is meant by the statement, "Neither the man Jesus, nor the Christ, is the exclusive property of the Church?" Are Jesus and 'the Christ' two separate people?

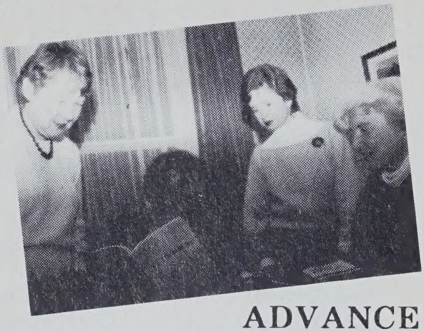
We also find these words, "Divine incarnation is limited only by our capacity truly to open our eyes and see." Do these words mean anything different from the following statement? "God has revealed himself in diverse manners. We should be bold to insist that God was speaking in that cave in the hill outside Mecca; that God brought illumination to the man who once sat under the bo tree...indeed the God of a hundred names is still God." Please note that these words manifest a surrender to the preference in religious synthesis of this age.

Much of what passes for Christian doctrine today is, in reality, little other than pantheistic sentimentality.

The question is put, "one incarnation?" The answer "Impossible...etc." Why impossible? We concede that the particularity of the Christian faith may prove to be offensive to others who chose to believe in something other than the Living Lord Jesus Christ. Paul reminds us that there are many 'gods' and many 'lords', yet for us there is one God...and one Lord, Jesus Christ, through whom are all things and through whom we exist." (I Cor. 8:5-6 RSV).

To pose the question as Ms. Eck does, "Who do others say that Christ is?", has academic interest, but is basically irrelevant personally. The important question, ...is - "Who do you say that I (Jesus) am?" Salvation and damnation are personal and how others respond may intrigue or inspire, but will not affect the consequences of my personal response.

Chris Costerus



ADVANCE NOTICE

To all Presbyterian Church Women
This is your invitation to attend the 75th Anniversary Celebration to be held at Western University, London, Ontario, May 26-28, 1989. Your committee is hard at work.

Please take this opportunity with 400 other Christian women:

- to join together in worship and thanksgiving to God for seventy-five years of service through the Women's Missionary Society (WD);
- to celebrate our past and seek God's direction for the future;
- to learn about changes and developments in Mission and in the world to which we are commissioned to go and tell the Good News of our Lord Jesus Christ;
- to provide opportunities for fellowship, growth, challenge and encouragement.

Begin now!

- mark the date on your calendar
- promote the event in your group
- start a fund to help with the expenses of your delegates

WATCH FOR FURTHER INFORMATION

W.M.S. WD
The Presbyterian Church in Canada
75th Anniversary
1989

Synodicals, Presbyterials WMS , WD:
What is a party without banners or streamers?
Now is the time to prepare a
BANNER
from your Synodical or Presbyterial for the
75th Anniversary Celebration
in London, Ontario May 26-28, 1989
Theme - some aspect of WMS - its purpose - work - special feature of your Synodical, Presbyterial or local group.
Use your imagination
Share your creativeness with others.

From the B.C. Synodical Anniversary Committee

In Remembrance

Mrs. Rosina Tucker,
Mrs. Helen Connor,
St. Andrew's (Hespeler),
Cambridge, Ont.

Mrs. Edna King,
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Faith looks

ahead.

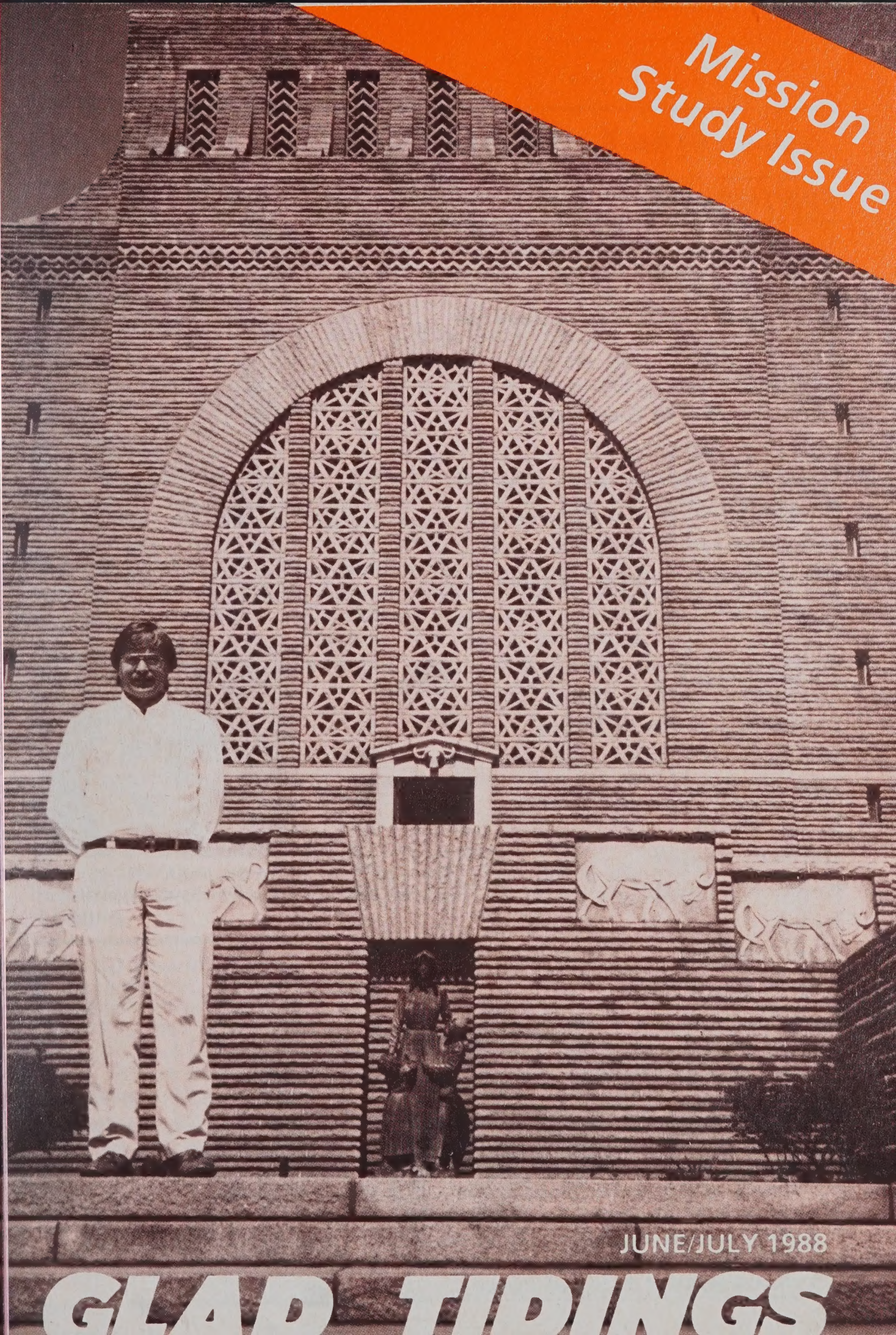
Hope looks

up.

Love looks

around to see

who it can help.



Mission Study Issue

JUNE/JULY 1988

GLAD TIDINGS

Volume 64 No. 6 **GLAD TIDINGS** June/July 1988

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Cover: Stewart Gillan in front of Voortrekker's Monument, Pretoria. Photo by Rodger Talbot.

L. JUNE STEVENSON
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meditation on john 20:19-31

by rodger talbot

The 'Thomas story' in the resurrection account reminds us that when big issues are involved, some people want to be sure who they are putting their faith in. Jesus was identified by his wounds. There is no suggestion that he flaunted his scars but neither did he object to being identified by them.

There are still people who will test the Church of Jesus Christ for authenticity by checking for the wounds. They are reluctant to put their faith and trust in people who have not been seriously involved in the struggle against evil and death.

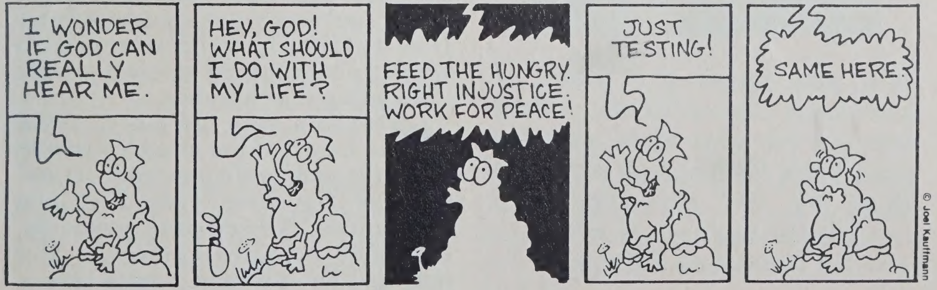
Recently the leaders of the People's Republic of China elected a new president of the Chinese Communist Party. Among the many able candidates they chose a man who had been part of 'the Long March'. To have participated in the struggle was critical to trust.

A leader of the anti-apartheid movement in South Africa who was visiting in Canada said he was asked often what he thought the role of the Church would be in post-apartheid South Africa. His comment was that this was a rather stupid question. The role of the Church in post-apartheid South Africa will be determined by the role of the Church in apartheid South Africa. Those who are not part of the struggle will not be taken seriously after the victory, he said.

The power of the resurrection is not available or even meaningful to those who have not shared some struggles and defeats. Those who sing 'victory' hymns at Easter with feeling are those who have also felt the power of evil and heartlessnes of the enemies of Christ.

My old swimming coach put the principle simply, "No pain - no gain." The resurrection belongs to those who have some experience of being humiliated and bloodied for the sake of what is just, and right, and good.

Pontius' Puddle


I WONDER IF GOD CAN REALLY HEAR ME.
HEY, GOD! WHAT SHOULD I DO WITH MY LIFE?
FEED THE HUNGRY. RIGHT INJUSTICE. WORK FOR PEACE!
JUST TESTING!
SAME HERE.

© Joel Kaufmann

Liberators in His Name:

Poverty and the Gospel

by John Robson

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich".
II Corinthians 8:9 RSV

Poverty, that age-old tyrant, holds much of our world in a vicious grip.

By "poverty", of course, we don't mean the necessity of living frugally, or the unhappy business of being "broke". Still less do we mean Roberts Burns' "honest poverty" that can say with courage and pride: "the coward slave, we pass him by, we dare be poor for a' that." The poverty that menaces humanity, is a far more radical condition of helpless bondage that imprisons and debases body and soul.

This poverty has many faces and its roots are very deep. We see it:

- in the emaciated little scarecrows that stare at us from TV screens - doomed to die, in a world of plenty;
- in refugee camps, where hopeless millions are incarcerated by nations that can't afford them, and other nations (like ours) that don't want them;
- in ghettos, where children root in garbage dumps for a morsel of food, or something to sell;
- in the plight of native peoples, robbed of their land, their culture and their dignity;
- in the history of multitudes reduced to destitution by hunger, disease, illiteracy, racism, class exploitation, and war.

Poverty created and maintained by social, economic and political oppression is sin: not merely private and personal sin, but sin that is public and corporate, structured and institutional, sanctioned and supported by special interest groups - including the churches.

This is a very old story. Who has not heard of the church's role in blessing and profiting from feudal serfdom, the slave trade, Highland clearances, Amerindian genocide, colonial exploitation, the subjugation of women, child labour and the appalling miseries of the mines and those "dark satanic mills" denounced by Wm. Blake?

In fact, the story of poverty viewed as oppression, is at the very heart of the Bible's "old, old story". Liberation from oppression is the basis of God's covenant with Israel, expressed in the Mosaic law, "I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage," and therefore "you shall have no other gods...." The law forbade the accumulation of land, the charging of interest, and failure to provide for the poor, widows and orphans, etc.

The prophets speak with one voice in proclaiming God's judgment upon the oppressors of the poor:

Amos denounces those who sell the needy for a pair of shoes (2:6) and those who oppress and trample the poor (4:1; 5:11).

Isaiah pronounces woe to those who join house to house and field to field until there is no room for any save a few wealthy landowners (4:8) who grind the faces of the poor by devouring their livelihood (3:13-15).

Jeremiah weeps in anguish for the certain doom of a nation where the rich and powerful do not defend the rights of the needy, or prosper the cause of the fatherless (5:26-29).

Especially evil in God's sight is the sin of the religious and political establishment:

- the false shepherds, who actually are predators, devouring the flock (Ezekiel 34:1-8)
- the "cows of Bashan" - wealthy women who come to Bethel to worship and to oppress the poor (Amos 4:1-5)
- the hypocritical worshippers who do not see that true worship consists in feeding the hungry, bringing the poor into their home, clothing the naked, and letting the oppressed go free. (Isaiah 58:4-9).

The poverty that debases humanity is a radical condition of helpless bondage that imprisons and debases body and soul.

Micah has perhaps the most extended denunciation of those who oppress and cheat the poor. He gives us a terrible indictment of the rich and powerful, with their religion of affluence ("ten thousand rivers of oil" - 6:7), and at the same time provides a magnificent proclamation of the heart of all true religion, which is to do justice, show steadfast love, and walk humbly with God (6:9). And his famous prophecy concerning the nations turning their swords into ploughshares (4:1-5 - found also in Isaiah 2:1-5) goes on to speak of the triumph of the lame, the displaced persons, and the afflicted - in short, the impoverished ones whom the Lord will assemble to be a strong nation (4:6,7).

All this is brought to a fitting climax in Jesus' ministry. In his "hometown inaugural address" Jesus reads Isaiah 61:1-2: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord". (Luke 4:18,19)

True worship consists in feeding the hungry, bringing the poor into your home, clothing the naked, and letting the oppressed go free.

Clearly, *Jesus took sides with the poor against the oppressors.* This is the united witness of the Gospels, and of the entire New Testament. Mary's "Magnificat" (Luke 2:46-55) is crystal clear about it: "the woman of low estate is blessed; the rich are sent empty away".

He did more: he *became poor himself.* This is a very different sort of poverty from that of the prisoners he came to: it was a voluntary poverty. As Paul tells us, he humbled himself, took the form of a servant, and submitted to death on the cross (Philippians 2:7,8). But by coming to be in solidarity with the oppressed poor, by thus taking sides, he entered the lists as *the champion of the poor:* Christ the Liberator. By so doing, it was inevitable that there would be a final show-down between the Servant Lord and the oppressors of his people. But first he had to liberate, recruit and train his "little flock" - who would one day become liberators in his name.

They were a poor lot, no doubt - but wasn't that the point? It was to liberate such as these that he came, to give them the kingdom (Luke 12:32-34). Strangely enough, although they were poor, they weren't yet poor enough! They had to be prepared to give up their possessions, their business, and their social status.

Another strange lesson Jesus taught them, was the necessity of entering into partnership with the poor - *the outsiders*, impoverished because they were kept out of the main stream, denied the chance to be creative, useful members of the community. The "common people", the hated Samaritans, women and children, publicans and sinners: Jesus loved them, and they loved him.

Consider Jesus' association with publicans: tax collectors of ill repute. They did the dirty work for a very dirty social order, and were among the most obvious oppressors of the poor that Jesus came to liberate, yet he sought them out, and brought them in. *He turned the oppressors into liberators!* Zaccheus "got saved" by giving half his goods to feed the poor, and restoring fourfold what he had taken by extortion, thereby doubtless freeing many from the curse of debt, and giving them a new start in life. And a lost rich man found repentance and forgiveness (Luke 19:1-10).

Thus, Jesus' "liberation theology" not only recognizes the physical and spiritual degradation that poverty brings to victims and victimizers alike, but finds in it the fulfillment of the prophetic vision, the very essence of his messianic mission. "Blessed are you poor", he exultantly proclaims, "for *yours is the kingdom of God*" (Luke 6:20).

The despised Samaritan, for example, becomes "the Good Samaritan", apostle of saving grace (Luke 10:29-37); a Samaritan woman becomes the first evangelist (John 4:1-43).

Jesus brought good news to the poor by siding with them, defending and empowering them. For "has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?"

Often, the Lord of the poor does his work in the chance encounter, on the road less travelled.

(James 2:5). If such was his strategy then, is it not his strategy today?

A good place to start is wherever we are! Poverty is age-old and universal, across the sea, and on our doorstep. Look around.

The physically destitute are not far off, and a variety of helping agencies covet our support. Hands-on experience is best: get to know and understand at first hand what real poverty is all about - the pain of it, the shame of it, the entrenched institutional agents that promote it and have a vested interest in it.

Still worse is the plight of multitudes who are constantly being robbed of their human birthright: the disadvantaged and marginalized, the emotionally unstable, the culturally deprived, the casualties of social and racial oppression and violence. They need far more than band-aid help. They need advocates, champions to defend them from the brutal power-structures of our world. God hears their cry: do we?

As we look around we must pray that our eyes will be opened and our ears unplugged so that we will not simply bring good news to the poor but *hear the good news from the poor*. For some of us, choosing to side with the poor as Jesus did will mean changing sides! As Walt Kelly's Pogo used to say: "we have seen the enemy, and it is us!" But, thank God, our "poor" brothers and sisters are often the ones who teach us humility and demonstrate true love and compassion and loyalty. The base communities of the Latin American campasinos, the oppressed Christians in South Africa, the ghetto churches in urban slums, the impoverished communions in the Caribbean and the Orient, are showing the way. Our church is working with such people, and is eager to share their story with us. If we listen, we will surely be blessed; for the Lord will speak to us through these sisters and brothers.

In the critical areas of social justice, the church can and must work locally and globally with men and women of good will. Yet it is often in the chance encounter, on the road less travelled, that the Lord of the poor does his work. Here the local church group or individual Christian must be ready. If we can't solve the problem of global debt, perhaps we can lift one small debt. If we can't receive all God's bairns, we can search out and make welcome one "lost cause". And of course, when we finally realize that we ourselves are quite destitute then the Lord of the poor will be able to welcome us also into his family, for *to such belong the kingdom of heaven.*

Discussion Questions:

1. After reading the article, formulate a definition of poverty.
2. What role has the church played in "blessing and profiting" from social, economic and political oppression?
3. Make 2 columns, side by side. Title the left one "Who are the poor?" List who the writer describes as 'the poor'. Title the right hand column "Our Response". List responses suggested in the article. Can you add more responses?
4. Write a prayer using the article as a basis.

"Another World Next Door"

by L. June Stevenson

An interview with Stewart Gillan, a Canadian Presbyterian missionary in Southern Africa

What calls a man like Stewart Gillan to a mission field such as southern Africa? Christian commitment, certainly; identification with the people he has gone to serve, definitely. Hailing from Sydney Mines, Nova Scotia, Stewart knows the way of mines. Having served summer appointments in New Carlisle, Quebec; Guyana, South America; the Philippines, with the Overseas Missionary Fellowship; the Vanier Centre for Women, and having travelled across Canada, Stewart knows the ways of other cultures, other lifestyles. He also knows what hard work and serving under authority means. His experience includes working as a paper boy, short order cook, warehouse labourer, survey crew rodman, singer, and forestry scaler.

It is still a long way from Canada to South Africa, from a land of democracy where colour shouldn't matter to a land of apartheid where colour means everything.

Stewart and I chatted in March during a break from the Annual Board of World Mission meetings. I could sense the effect that living in apartheid South Africa has had on him even before we sat down. He surveyed the room carefully like a man who is used to being watched, an attitude that prevailed throughout the interview. He was careful to say what could or could not be printed. At one point he turned the tape recorder off.

Stewart arrived in Lesotho (rhymes with Tutu) in January 1986, to prepare for his appointment as minister of the Johannesburg

Parish of the Lesotho Evangelical Church (LEC) and chaplain to Basotho (the people of Lesotho) migrant labourers who work in the gold fields of the Witwatersrand, the industrial area of the Transvaal in South Africa.

Lesotho is rural and primitive, Johannesburg urban and developed. Stewart's parish consists of blue collar workers whose standard of living is higher than that of people at home, but whose freedom is always under threat.

Like a shrub in the shadow of a giant tree, completely surrounded by South Africa, Lesotho is as economically dependent upon South Africa's industrial complex as it is possible for one country to be upon another. More than half of Lesotho's labour force works in South Africa. There is an almost invisible umbilical cord between Lesotho and the industrial area around Johannesburg where many Basotho migrated years ago. More than 70% of the gross income of Lesotho comes from the remittances of the migrant labour system. As its neighbour, Lesotho is not exempt from South African policy of keeping bordering (front-line) states destabilized and dependent.

Stewart moved to Johannesburg (or Jo'burg as it is known locally) following a period of language study and ministering in the small village of Hermone located in the hills near the South Africa-Lesotho border post of Van Rooyens Gate, then seven months as minister of Morija Parish. There are two distinct aspects to his work: chaplain to miners in dormitories and minister to a residential parish.

The LEC has work on 19 mining compounds which are like company towns. Basotho migrant workers arrive on buses and vans from Lesotho, sometimes working for 11 months at a time before returning home for a visit. Their work permits allow them only to work and live in single sex dormitories on the compounds, not to move around in South Africa.

The divisions that apartheid aggravates include the church, Stewart says. On one compound alone, there are 19 church buildings, built by the mine companies, all identical in design, each belonging to different branches of the Christian Church. Ecumenical work is made difficult in the face of such obvious attempts to separate people into neat little slots, and to keep them there. "Talk about the family that prays together, stays together!" Stewart exclaims.

Stewart's work as parish minister to 5 congregations which comprise the Rand Presbytery keeps him busy. Four of these congregations are located in black townships, Atteridgeville, Tembisa, Katlehong and Alexandra, with the fifth in Village Main, a small business district on the south side of Jo'burg. His congregation there is mostly female domestic servants, the other congregations consist of

Pastor and elder sharing views at Village Main.

industrial workers and other labourers. These are the new urban South African blacks with South African 'citizenship' to the extent to which that is allowed.

Alexandra is a black city within the white city of Jo'burg. There are no fences or boundaries but roadblocks are common. Going into Alexandra, Stewart claims, is like stepping out of a coloured photo into a black and white photo. Until 1980 there was no infrastructure there, no electricity, no running water. In the "old" area where their church is, squalid conditions prevail - no waterborne sewerage, inadequate water reticulation, dirt roads and no stormwater drainage.

Alexandra was the only place after the notorious Natives Land Act of 1913 where blacks could own land. In the 1960's during the Forced Removals the blacks lost their land to expropriation. Recently the congregation was able to buy back the land their church is on with help from a Canadian Presbyterian congregation which raised about $1250.

Because of the on-going force of the Group Areas Act, Stewart makes his home in Kensington, a middle class white suburb of Jo'burg, the traditional home of the LEC for its partners. The blacks in Alexandra call it '*another world next door*'. "One can get a foot in the door and still be outside, says Stewart. One can laugh and cry in their kitchens, pray in their front rooms, and still go home to the other world."

With characteristic vigour, Stewart has adapted to a new culture and language. Not knowing the language well has been the mother of invention for him. Using skits and props such as blankets and walking sticks in his sermons, Stewart makes use of the Basotho people's natural affinity for storytelling and enables them to experience the word of God in modes other than the spoken word. He has been warmed by the way the Basotho have opened their arms to him and accepted him. "I draw great strength from their courage, their ability to laugh and try to enjoy life, in spite of their great fears," Stewart says.

Witnessing in a tense atmosphere like South Africa means one thing for Stewart: *working*. Daily life is like parish ministry anywhere...marrying people, burying people, preaching, visiting the sick, taking communion and listening to stories. Stewart also serves as a building project officer - talking to builders and councillors in the townships. As a representative of the LEC he works in a quiet way with groups involved in contextual theology - working on white consciousness-raising by developing strategies to educate white people concerning the social implications of celebrating Christian communion. Stewart acts as liason for the Basotho with other ecumenical groups and helps administer the finances of the parish. "And there is always the paperwork," he says, "that needs to be done just to keep me in the country."

Preparing the elements in Alexandra Church.

One of Stewart's roles has been to assist in the healing of differences between the LEC congregations. Acting as mediator in a dispute that began long before his arrival Stewart brought all the elders together to work on their differences. At Christmastime, they celebrated a "day of reconciliation" by sharing a very moving service of holy communion.

"If one can be there," Stewart says, "trying to bring people together rather than finding divisions and encouraging worse divisions things could begin to turn around at the ground level."

What Stewart finds most stressful "is to know that we share that same Christian reformed tradition as the church of the ruling class in South Africa. The church there reflects the values of that society. It was out of Dutch Reformed Church circles that apartheid was developed and blessed in terms of the ideology." He feels a call to re-educate those people, to engage in *white* consciousness-raising, to try to identify points in their tradition that need to be opened up.

He feels that the role of a missionary goes far beyond ministering in the area he's called to and is most concerned about raising the awareness of those outside South Africa.

He has taken to using the french word for missionary - *envoyé* - one who carries a messsage. The LEC has sent him back to Canada as an envoy. Their message is, "Tell the Canadians we love them, we are thankful and they have got to talk to their white brothers and sisters down here because it's hurting us". The unspoken message, Stewart feels, is to *tell your people to change themselves*.

For whites, both in South Africa and here in Canada, change means first of all to repent. The church today is so far away from the life of Jesus Christ - from Jesus' dual mandate of active compassion among victims and aggressive social justice among victimizers. We are invited to come and join in their suffering.

Part of our repentance will come out of reading our scriptures with open eyes, not wearing blinders with the names of *our* values printed on them. For example, we have to agree with Third World people when they say Jesus was a refugee, a homeless person and that he was killed for identifying with the victims of his society. When Jesus spoke to the powers of his society it was to call them to repent.

To repent means to acknowledge our own complicity and uncleanness. Stewart uses as an example an incident that occurred when he was doing deputation in Ailsa Craig, Ontario. He was asked about the conflicting views among such black groups as Zulus, the United Democratic Front and the Congress of South Africa Trade Unions. A Canadian of Scottish background was quick to draw the comparison between the blacks and the racial skirmishes among the clans of Scotland. "We are not clean in our own history", Stewart said. "We have had many journeys and battles and cannot sit in judgement." Nor are we any less free from racism in North America, Stewart argues.

For Canadians who benefit directly from investments in South Africa, change means examining their individual and corporate links with the government of South Africa and re-investing and/or petitioning others to invest their funds elsewhere.

Change means supporting the

...continued on page 18

MISSION STUDY MATERIALS
1988-89

Geographical Theme: South Africa

Study Packets

ADULT PACKET contains the study book **"South Africa's Moment of Truth"**, study guide **"Until We Are Free"** and supplementary resources.
South Africa Adult Packet Price $12.50

YOUTH PACKET contains the worship resource book **"Torch in the Night"** (see description below), Worldview magazine **"South Africa"**, Offering Project and supplementary resources.
South Africa Youth Packet Price $10.00

Audio-Visual

"Keromamang: Whom Shall I Send?": The poignant journey of one black woman under apartheid. Sound **filmstrip**, 20 minutes.
Sale $21.80 from WMS Book Room.
Rental from Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 $4.00 or AVRL Membership.

"Choose You This Day...The Challenge of South Africa": Images and witness from a land in struggle and a people in search of their destiny. An **interactive video** which coordinates with and greatly enriches study sessions. Includes its own study guide. 45 minutes, VHS. **For sale only** from United Church Book Room, 85 St. Clair Ave. E., Toronto, Ontario, M4T 1M8. Price to be approximately $39.95.

Additional Resources - South Africa

Torch in the Night: Worship Resources from South Africa by Anne Hope. Friendship Press. $6.55. Built around 12 themes, these adaptable worship services include ritual, stories, poems, art and responsive readings directly from South Africa. (Note: **Torch in the Night** is included in the Youth Packet.)

Born of the Sun, A Namibian Novel by Joseph Diescho. Friendship Press. Paper $7.65 Cloth $16.45. The gripping story of Muronga, a young, black Namibian, pressured to work in the mines, separated from his new wife, and struggling against the evils of apartheid.

General Theme: Faces of Poverty in our Midst

Study Packets

ADULT PACKET contains a Study Guide on Poverty in North America **"Keeping Covenant with the Poor"**, a 'poverty' board game plus supplementary resources.

Adult Poverty Packet Price $8.00

YOUTH PACKET contains a Study Guide on Poverty in North America **"Keeping Covenant with the Poor"**, a 'poverty' board game, Offering Project plus supplementary resources.

Youth Poverty Packet Price $8.00

CHILDREN'S PACKET contains basic book of stories **"It's Hard Not to Worry"**, **teachers guide** to "It's Hard Not to Worry", a 'poverty' board game, Offering Project and supplementary resources.

Children's Poverty Packet Price $12.50

Additional Resources - Poverty

Breach of Promise, Portraits of Poverty in North America by James A. Gittings. Friendship Press, $5.45. Chapter by chapter Gittings introduces us to people he met while visiting communities across North America. One story is about a Canadian woman in the Jane-Finch corridor, Toronto, and there are some Canadian statistics, otherwise the stories are more representative of the U.S. Also includes meditations on Bible passages.

ORDER all of the above (except the video "Choose You This Day") from:

WMS BOOK ROOM
50 Wynford Dive,
Don Mills, Ontario M3C 1J7
Note: 50¢ each item for postage and handling.

PRESBYTERIAN WORLD SERVICE AND

PWS&D is actively supporting relief and development work throughout Southern Africa. The main goal of development in this region is to achieve self-sufficiency. The Frontline states are struggling to become self-reliant by reducing their dependence on South Africa. Development projects, such as those described below, are one aspect of this struggle.

Much of the emergency relief needed in the region is a result of South African aggression. International funds, including money sent by PWS&D help to ease the suffering of the innocent victims, while also helping the countries continue to assert their independence. South Africa must hear and heed the message that it cannot override the sovereignty of its neighbours. The international community must continue to state this message as clearly and as forcefully as possible. Our ongoing support for the Frontline states is one of the ways in which we talk to South Africa.

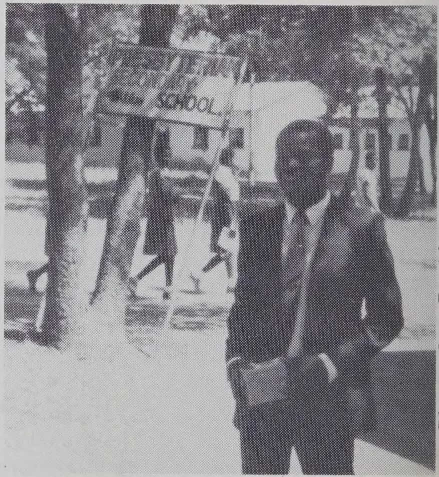
RELIEF

The war in Mozambique has caused tremendous suffering. Thousands of people have fled their homes and land because of attacks by the South African-backed bandits. Most have gone to towns; many have fled to neighbouring Malawi and Zimbabwe. This upheaval of the people has had serious impact on food production in Mozambique. The communities in Malawi and Zimbabwe do not have the resources to provide assistance to these refugees. PWS&D has contributed to relief efforts being carried out by Zimbabwe Christian Care, and by the Church of Central Africa Presbyterian (in Malawi). The Christian Council of Mozambique is also involved in relief work which PWS&D is supporting. There is war and drought in Angola too. Through the World Council of Churches, PWS&D has supported relief efforts there. Namibia, the victim of South Africa's most blatant disregard for international law, has also experienced severe drought recently. PWS&D supported relief efforts there.

REGIONAL PROGRAMS

There are some programs which PWS&D supports that operate across the Frontline region:

***IDAFSA - the International Defense and Aid Fund for Southern Africa** provides aid and rehabilitation to victims of unjust legislation and oppressive procedures, supports families and dependents of these victims, and strives to maintain world-wide awareness of the injustices occurring in Southern Africa.



Photos: Jean Davidson

Teacher at Mhondore Secondary School, Zimbabwe, where PWS supports vegetable garden.

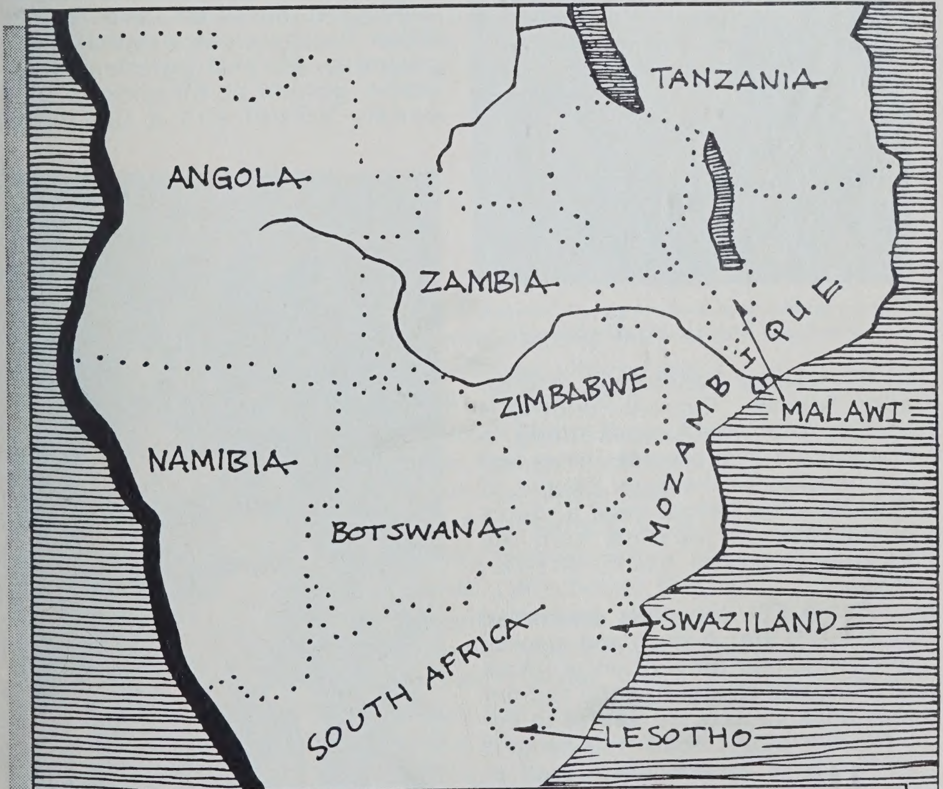
DEVELOPMENT IN SOUTHERN AFRICA

*The Program to Combat **Racism (PCR)** - a special project of the World Council of Churches (WCC). PWS&D supports the education and administration components.

*The Southern African Research and Documentation Centre - a facility based in Harare, Zimbabwe, provides accurate information to the international community about South African aggression and destabilization tactics being used against the Frontline states. Since repression of media coverage is one of the ways South Africa has been able to continue its wars against its neighbours, this service will be very important.

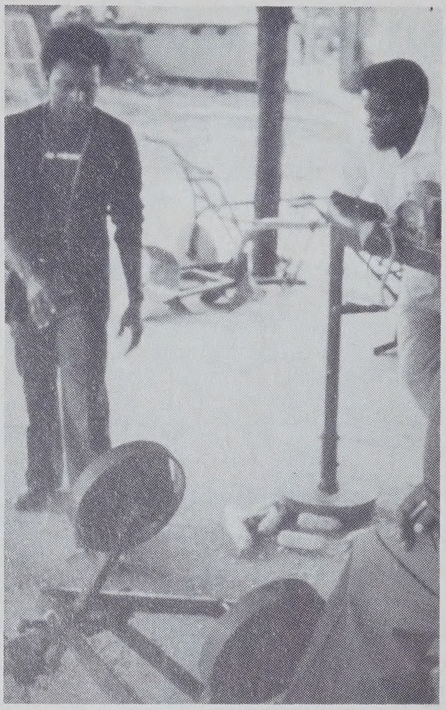
COUNTRY SPECIFIC DEVELOPMENT
Lesotho:

PWS&D has an ongoing relationship with the Christian Council of Lesotho (CCL). Since 1981, PWS&D has supported the activities


TANZANIA
ANGOLA
ZAMBIA
ZIMBABWE
MOZAMBIQUE
MALAWI
NAMIBIA
BOTSWANA
SOUTH AFRICA
SWAZILAND
LESOTHO

South Africa and Front-line states of Angola, Zambia, Zimbabwe, Botswana, Mozambique, Tanzania, Malawi, Lesotho and Swaziland

Map by Ray Appél



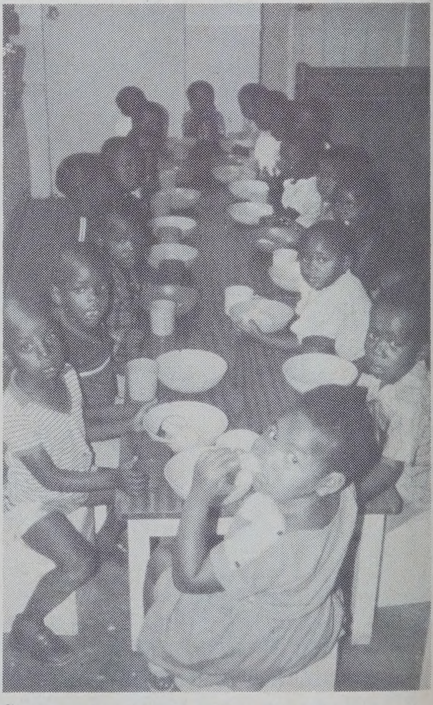
Using 'appropriate' technology' at Institute for Agricultural Engineering, Zimbabwe

of the Village Technology Information Service. Current funding is used to subsidize *Litsoakotleng*, a magazine which provides news and information to the rural people of Lesotho. The people need a source of information separate from the heavily censored South African media.

Other CCL programs supported by PWS&D are: A drug and alcohol treatment and prevention program which works to identify and counsel substance abusers, as well as to educate the public about the dangers and costs of addiction. A well at Thaba-Bosiu, part of the CCL's program to increase accessibility to safe and reliable water supplies. The Centre at Thaba-Khupa which provides agricultural training for young people. The CCL's Migrant Labour Program, which encourages agricultural projects, provides vocational training, and stimulates income generating projects. The Women's Desk of the CCL, working to address the needs of women in church life and in society.

Zimbabwe:

Jean Davidson, Director of PWS&D, visited several projects in Zimbabwe in April 1987. PWS&D is supporting a Presbyterian Training Centre, where women from across the country come to take courses in child care, nutrition, and health Other Presbyterian projects supported by PWS&D include a vegetable garden at Mhondoro Secondary School and a Day Care



Children having lunch at Day Care Centre, Hatfield Presbyterian Church.

Centre at Hatfield Presbyterian Church.

PWS&D is also supporting a church-sponsored grassroots development education program. Courses have been offered on various aspects of agriculture and health, to stimulate food production and good nutrition.

Namibia:

PWS&D is providing a grant to the Christian Council of Namibia for their development program - preventative health education, rural water supplies, self-help projects, legal advice for victims of apartheid legislation, and education. As this relationship grows, we will better understand our partners and their struggles.

Mozambique:

The government of Mozambique has recently requested that the Presbyterian Church in Mozambique resume responsibility for management of Chicumbane Hospital in Gaza province. According to the church "It is not enough to preach the gospel; we must help people too." Along with the typical health care associated with a hospital, there is also a community health program at this hospital. PWS&D is contributing to this, in cooperation with church agencies in the U.S. and Switzerland.

Certificate of Recognition

Teresa Bennett, Sterling, Ont.
James Falconer, Prince Albert, Sask.
David Frake, Toronto, Ont.
Susan Gibson, Town of Mount Royal, Que.
Lori Anne Glenn, Edmonton, Alberta
Vicki Green, Prince Albert, Sask.
David Hartley, Swift Current, Sask.
Nancy Jonah, Ottawa, Ont.
Jennifer Jorgensen, Winchester, Ont.
Sandy Krampitz, Toronto, Ont.
Brenda Lamb, Town of Mount Royal, Que.
Bob Little, Swift Current, Sask.
Pamela MacIntyre, Finch, Ont.
Gail Manwaring, Edmonton, Alberta
Nancy Mills, Ottawa, Ont.
Cindy Peters, Beamsville, Ont.
Nadine Shinkaruk, Prince Albert, Sask.

'Another World...' cont'd from p. 11

call to full sanctions and putting pressure on our government to continue its efforts in this area. When Prime Minister Botha says black South Africans are suffering due to sanctions, this is not the full truth; they will suffer more if sanctions are not imposed.

"Sanctions are not working," Stewart insists "because there is no western solidarity. We need to keep pushing for them and to keep the pressure on their government and on the multinational corporations. We need to see the connections between evangelism, ecumenism and economics, and between work and worship, and stop hiding behind old debates that keep us from acting!"

Another way Canadian Presbyterians can begin to understand the realities of life in South Africa is to take advantage of study tours, particularly those which are lined up through partner churches. Living among the people, being exposed to another way of life, quietly gathering stories, and coming home with a mandate to re-educate people here is what is needed.

Canadians should not naively believe everything they hear through the media coming out of South Africa. "The propoganda machine is very powerful", Stewart reminds me. "If you're not hearing anything, it doesn't mean things are settling down."

It's important for the Presbyterian Church in Canada to have an official relationship with the church in South Africa but more important, Stewart feels, is that people get in touch with people especially at the Presbytery level. Recently London Presbytery, with which Stewart is linked through *Presbyterians Sharing*, voted unanimously to enter into partnership with the presbytery in the Republic. A couple of congregations in Canada have twinned with some of Stewart's congregations in South Africa.

As they open up these relationships through correspondence, people will begin to understand what is going on in South Africa. "These aren't just issues," Stewart reminds me, "they're human beings. True mission education is getting to know other human beings and becoming enriched through their gifts as people".

The Basotho have a saying 'Motho ke motho ka batha ba bang', a person is a person through other people'. Stewart has adapted that a bit by saying, 'A Christian is a Christian through other Christians'. The Holy Spirit regenerates and transforms us in relationship," Stewart says. His hope is that, in relation to South Africa, the Spirit will not find us wanting.

COMMUNICATION SERVICES

Audio-Visual Resources Library To Close for Annual Maintenance

The Audio-Visual Resources Library will be closed from July 18 to August 12, 1988 inclusive for Annual maintenance and repairs to resources.

For further information contact Mrs. Meta Robinson at (416) 441-1111 ext. 189.

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

UNLOCK YOUR BIBLE *by W. Brian Gee. Novalis/Wood Lake Books Inc. Price $9.95*

After several years as a minister, Mr. Gee was disturbed about the little that many of us know about the story told in the Bible. He has had Bible study groups in his congregations and this book is a result of the material which they used. He is attempting to present the whole basic story contained in the Bible in about 100 pages. It is told as a drama with God in centre stage in such an interesting and exciting way that you keep wanting to read "just a little more" before you put the book down.

Naturally the story is very much condensed. Frequently during the discourse a Bible reference is given so that you can look in your Bible to refresh your memory or to learn more. If you read the book and all the references, it would be a rewarding experience.

At the end of the book is a study and discussion section for each chapter. "Unlock Your Bible" could be used as a study/discussion tool for youth or adults. The book is also aimed at young parents who return to church after several years absence and now want their children to attend Church School.

Brian Gee's "Unlock Your Bible" has set a new trend already. It is the first book to be published jointly by Novalis and Wood Lake Books. Novalis is a religious publisher which serves the Roman Catholic community in Canada. Wood Lake Books is Canada's most active protestant publisher. The two publishing houses are planning to do some ventures together. This book is the first of a continuing series.

Mary Peckover

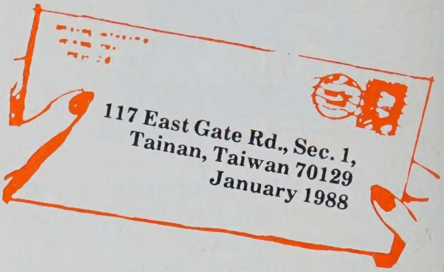
COMMON SENSE PSYCHOLOGY AND THE CHRISTIAN RELIGION *by H. Roy White. Published by Wood Lake Books Inc. Price $9.95*

Psychology has long been a subject distrusted by most people within the church. Roy White, a CAF Chaplain, has joined with authenticity his Christian journey and life experience with psychological insights that will help people accept themselves and move towards wholeness. Many people within the church have been hampered by their sense of what thoughts and emotions are acceptable or unacceptable within the church community. With this book H. Roy White breaks these unspoken taboos.

Maureen McGowan

A new supply of WMS Envelopes
has been received in the Book
Room. The prices are:
Thankoffering envelopes - $2.00
(per set of 50)
Monthly envelopes - 90¢ set

Dear friends,



117 East Gate Rd., Sec. 1,
Tainan, Taiwan 70129
January 1988

On Wednesday, January 13th, President Chiang Ching-kuo died. He had been in ill health for years but his death was quite sudden. We are deeply grateful to God that there has been a smooth, constitutional swearing-in of the Vice-President, Dr. Lee Teng-hui as President. President Lee is a Taiwanese, a committed Christian whose family are in Chi-nan Presbyterian Church, Taipei He also holds a Ph.D. in Agricultural Economics from Cornell University. He was born in a village near Tamsui where Dr. George L. MacKay first began Christian mission work in the North of Taiwan. We are also deeply grateful to God that, in His timing, President Chiang recently initiated some political reforms that were called for by the Presbyterian Church in the 70's and more recently by opposition party members. These reforms have to come for the well-being of the country and it seems that sufficient momentum has been established now to carry a number of them through.

Robert and Stephanie have both had a good first term in school doing well academically and in other ways. Robert was on the Junior soccer team and has adjusted well to dorm life. The dormitory division director and Robert's own dorm parents are all quality people. Stephanie is still very short on friends her own age who have any free time to spend with her, but a friend from Kaohsiung has come up for a couple of over-nights. Marilyn has given time to helping two short-term couples and one single girl adjust to life here. Although I had a light teaching load the first term, I had more than my share of committee work.

At Christmas we had a foreign faculty and a few other friends in for Christmas dinner. At New Year the Canadian missionaries all gathered in our home for three or four days of relaxation and fellowship together - including the best home-made pizzas in town.

Last week I went on a three day conference-retreat with three other teachers and all the first year College-level students. End of term marking, meetings and preparation for the second term will fill most of the remaining weeks of the Chinese New Year "break". Robert and Stephanie will both be home for a week over Chinese New Year (February 17).

We as a family are looking forward to a furlough in Canada. All being well we will fly to Vancouver at the end of June, holiday in B.C. and arrive in Toronto early in August.

Thank you very much for your prayers in the past. Please join with us in prayer and thanksgiving for the following:

1. Please ask for God's comfort for the Chiang family; give thanks for the smooth, peaceful, constitutional transfer of power; pray for God's wisdom for Pres. Lee and a continuing, and a deep commitment to seek the good of all the people of Taiwan.
2. Give thanks for Robert and Stephanie's growing maturity and pray that they will continue to become the young people God wants them to be.
3. Dr. C. M. Kao, General Secretary of the Presbyterian Church in Taiwan has announced his retirement by 1989. Please pray that the General Assembly will find and choose a godly, able administrator who commands the respect of the whole Church to be his successor.

Joy and Peace
Ted and Marilyn Ellis

In The World - BWM News

OVERSEAS STAFF RETIRE

At the Annual Meeting of the Board of World Mission in March 1988, 3 overseas staff members were recognized for a total of 100 years of service. Miss Mary Nichol retires after 40 years in India and Nepal, Miss Margaret Leask has retired after 38 years in India, and Miss Eleanor Knott leaves the B.W.M. staff after 28 years in India. The Board expressed appreciation to them and best wishes for the future.

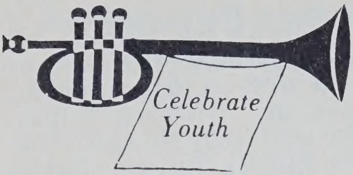
Retirees Report

Hildur Hermanson joined the staff of the WMS in 1932, beginning her work as Nursing Superintendent at Mackay Memorial Hospital, in Tamsui, Taiwan. During the war years she served on the National Staff at Rocky Mountain House in Alberta. She returned to Taiwan to work in public health leadership training under Canadian Aid to China until 1965.

Hildur Hermanson

Today Hildur lives in Vancouver, B.C. She regularly visits her brother who is in a nursing home. Hildur belongs to the Margaret Creelman group and enjoys the fellowship and studies. She is on the Session of West Point Grey Church and a member of the Missions and Outreach Committee. Along with a friend, she visits shut-ins.

Miss Hermanson occasionally attends special meetings of the Taiwanese Church in Vancouver and joins her Nursing School Alumnae auxiliary for dinner once or twice a year. All of this, she says, helps keep her from being bored!



Celebrate Youth

"What are we going to study next year?" is a question I am frequently asked by leaders this time of year.

Last year (1987-88) the groups really enjoyed studying about the people and churches of the USSR. The creative activities they included in their programmes ranged all the way from visits to Orthodox Churches to creating their own settings for worship using the icon cards to make an iconostasis. They proved to themselves and others that the study of the mission of the church need not be stuffy and dry but can be exciting and worthy of celebrating.

This coming year it may not be quite as exhilarating but the themes will prove to be even more challenging.

The children will be using a book called - "It's Hard Not to Worry" by John M. Barrett who also wrote the Leader's Guide. The theme is "Poverty In Our Midst". Many may question our use of this particular theme with children but as part of the family they have to live with the consequences for example of unemployment, tension, economic restraints, possibly even moving from their homes or farms. Whatever happens to one in a family happens to all. We say to children "Don't worry! It's not your problem!" But it is. Children need help to understand what is happening to their family and friends in these situations. They also need to know there can be help. As leaders and children talk about the situations described in the book they may discover we all need to work together to solve this problem of poverty.

Youth groups will be examining some of the problems faced by the youth of South Africa as they use a special issue of the "Worldview" magazine and a book called "Torch In The Night" by Anne Hope. The latter is described as a book of Worship Resources from South Africa. There are so many ideas contained in it for programmes, and the poetry, prayers and prose, give such a true image of people's thoughts and feelings that we felt it would be good to include it in the packet. "Worldview" is a type of mission magazine published by the United Church of Canada. This special issue is one which contains the writings of South African young people and expresses their views and concerns over the present situation and the major problem of apartheid. There will also be some supplemental material published in the *Glad Tidings* that can be used for this study.

Included in both packets will be information on the Offering Project which again focuses on institutions in Canada and Nagoya, Japan. This time the emphasis is on their work with those who face poverty of one form or another, and the way the church can and is helping.

Lois Powrie

NEWS

SOUTH AFRICA CHURCH LEADERS DETAINED

CAPE TOWN - Special church services across South Africa were one form of protest against major South African restrictions (24 February) on 18 groups, including the United Democratic Front, actively opposing the government's policy of apartheid (race separation with white supremacy).

Outside the Anglican cathedral here (29 February), Anglican Archbishop Desmond Tutu, President Allan Boesak of the World Alliance of Reformed Churches, President Khoza Mjojo of the Methodist Church of Southern Africa, Roman Catholic Archbishop Stephen Naidoo, General Secretary Frank Chikane of the South African Council of Churches, and other church leaders were detained.

Leaving the cathedral, walking arm-in-arm toward the parliament building with a protest letter for South African President P.W. Botha, the leaders knelt and prayed after police blocked their way. They were then arrested, held briefly, and released.

The UDF and 16 other groups were banned from "carrying on or performing any activities or acts whatsoever" under Regulation 6(A) of South Africa's Public Safety Act of 1953. The Congress of South African Trade Unions was restricted to what the government considers labour activities. Some UDF officials were banned from working for it, writing articles, or giving speeches or interviews.

Besides a collective statement from several South African churchleaders there were many Individual comments. **Chikane** called the decree "another Draconian way of closing the doors for all organizations...still committed to non-violent change in this country." The order allows the 18 to preserve assets, update records, and continue "administrative functions", but he said it still means "closing [them] down".

Tutu called the decree "vicious and provocative", saying the government must be replaced by a "democratic, non-racial government", and that the "only peaceful way" to make it negotiate is "enforced and comprehensive diplomatic and economic sanctions". **Boesak** said "every single peaceful action we can take has now been criminalized", and as a result, more activists will go underground, with violence their only option. The country's Roman Catholic bishops urged "those in power" and "those who support them directly or by omission, to desist from this fruitless, systematic control by force." [EPS]

BOTHA WRITES TO TUTU AND CHIKANE

PRETORIA - In separate letters to two prominent church leaders vigorously opposed to his government's race policies, South African President P.W. Botha accused them supporting atheistic Marxism.

In his letter to Desmond Tutu, Anglican archbishop for southern Africa, Botha referred to a sentence in a 1985 publication of the African National Congress which described the ANC and the South African Communist Party as "two pillars of our revolution".

Botha charged that the "planned revolution" by the "ANC/SACP alliance" is "to ultimately transform South Africa into an atheistic Marxist state, where freedom of faith and worship will surely be among the first casualties. If you disagree with this, you should state so clearly and publicly.... The question must be posed whether you are acting on behalf of the Kingdom of God, or the kingdom promised by the ANC and the SACP."

In the letter to Frank Chikane, general secretary of the South African Council of Churches, Botha described his early years "in an environment where the Lord was served, where the love of God, his church, and his word, was transferred to me, and which I cherish in my heart to this very day. That is why", he continued, "I strive to conduct my personal life, and my service as state president, according to the principles of the Christian faith."

He said that "in the light of the message of the Bible", his government has "gone out of its way to serve the people of this country, to broaden democracy, to remove hurtful and discriminatory legislation and social practices, and to provide for the needs of all on a scale that is found nowhere else on this continent. The quality of life in South Africa compares favourably with the best in Africa."

Botha referred to invitations to black leaders "to cooperate with me in pursuing a just, peaceful, and prosperous future for all in South Africa and our region. Many of them already do so....[but] you love and praise the ANC/SACP with its Marxist and atheistic ideology ...perpetrating the most horrendous atrocities imaginable; and you embrace and participate in their call for violence, hatred, sanctions, insurrection, and resolution. ...At the same time, responsible church leaders who proclaim the true gospel of Christ, lament the fact that they are at times intimidated into a conspiracy of silence by those who have chosen the radical path."

The president described himself as "amazed" that Chikane could "compare me and the government with immoral and godless people." In conclusion, he asked Chikane to "quote one single instance from the Word of God in which it appears that Christ advocated violence against the state; or led a demonstration against the state; or broke a law of the state." [EPS]

FRANK CHIKANE WRITES TO BOTHA

NAIROBI, Thursday 22nd March, 1988: The General Secretary of the South African Council of Churches Rev. Frank Chikane has sent a letter to President P.W. Botha strongly expressing objections to the personalised attack on the Archbishop Desmond Tutu.

Rev. Chikane felt that this attack in a letter to Tutu by Botha was unwarranted. "It needs to be understood that this attack on the Archbishop is in fact an attack on all the church leaders who marched to parliament on the 29th February, 1988. It is an attack on all those Church leaders who signed the petition presented to you," explained Rev. Chikane.

Writing to Botha in his capacity as General Secretary of SACC and on behalf of the Church leaders of SACC, Rev. Chikane said that the witness was aimed at the government in a non-violent peaceful manner. He further explained that the majority of the members of the churches have never experienced oppression and brutal suppression from marxists, the ANC or the SACP, but only under the government of Botha. "We stand and will always be against totalitarianism of any kind irrespective of who is involved and whatever ideological position they hold," emphasized Rev. Chikane.

In his letter President Botha had asked whether Tutu's views of evil includes the struggle on behalf of Christianity and whether it was not true that the Christian Church knew no other power than life and faith, and no other message than the true message of Christ.

Rev. Chikane responding in the affirmative in his letter says that the activities of the Church leaders are based on the gospel and that their mandate is from God. He expressed concern that this unprecedented attack on the clergy may be paving the way for a state clampdown on the church and its witness to the truth.

The SACC General Secretary declared "The Church throughout the ages has borne the brunt of such attacks while governments have come and gone."

He concluded his letter to Botha by quoting the church leaders' statement, "If the state wants to act against the Church of God in South Africa for proclaiming the gospel, then so be it." [EPS]

SOUTH AFRICAN GOVERNMENT CLOSES CHURCH-BACKED PAPER

JOHANNESBURG - The church-backed New Nation newspaper has been closed until 10 June by the South African government, on grounds that it supports violence. It was founded in 1986 by the country's Roman Catholic bishops. Its editor-in-chief, Zwelakhe Sisulu, has been detained since December 1986.

In other developments, two government officials searched (23 March) the premises of Edward Adams, Roman Catholic bishop of Oudtshoorn, confiscating some documents. His fellow bishops protested "in the strongest possible terms against this violation" of his "personal rights and integrity. It is evident", they said, "that the state is intent upon open confrontation with the church." [EPS]

SOUTH AFRICA: WHITES HAVE 'CHRISTIAN ENCOUNTER' IN BLACK AREA

MAMELODI - About 200 whites - children and adults - spent five days (16-20 March) in this urban black township near Pretoria as part of a "Christian encounter" organized by the area's only resident white clergyperson, Nico Smith. The whites lived with black families in small houses without modern conveniences, and stood in lines with blacks to wait for early-morning taxis or buses for sessions at a conference centre. Smith used to be a minister in the NGK, the country's principal white Reformed denomination; he left it in 1982 to join the NGKA, a black NGK "daughter church". As a follow-up, about 50 blacks are to live with white families for a few days in Pretoria. "We have to prepare people to accept that this country is going to change, and the psychological experience of living and eating with black people is a significant contribution." A group called United Christian Action campaigned heavily against the encounter, charging that it was "designed to promote Marxist doctrine" [EPS]

wms highlights

PRESBYTERIAL NEWS

The annual meeting of the **Saskatoon** Presbyterial was held on Saturday, March 12 at Circle West Church.

The Rev. Terry Hastings who recently spent three weeks in Central America talked of his experiences focussing mainly on El Salvador. The image we received of El Salvador was one of challenge to our basic sense of fairness and justice for God's suffering people in that part of the globe.

Mrs. Dineke Kraay reported on her participation at a seminar on Saskatoon Housing. The problem of the homeless was much more critical than we realized.

In the afternoon we visited Holy Trinity Ukrainian Orthodox Cathedral learning something about that branch of the Christian faith and extending our good wishes on their celebration of the founding of the Russian Orthodox Church one thousand years ago.

The Church of St. Andrew & St. Paul, Montreal, was the scene of the 74th Annual Meeting of **Montreal** Presbyterial on March 19. President, Mrs. Druse Bryan chaired the meeting using the theme "Opening Doors". The Rev. Dr. J. Armour, host minister, conducted the opening worship service.

Highlights of the meeting included a moving tribute read by Doris Blaise to members who were called home during the past year; a slide presentation of Gracefield Camp by Jim Armour, Jr.; and very special music by soloist Tracy Davidson. Mrs. Grace Jess, President WMS (WD), showed slides of her recent trip to the Middle East. The Rev. Peter Hannen, minister of St. Columba Anglican Church, Montreal, also showed slides and commented on his trips to the USSR. Installation of Officers for 1988 was conducted by Mrs. Jess. In recognition of Miss Doris Blaise's contribution to many areas of WMS work, the title of Honorary President was bestowed on her.

The 74th Annual Meeting of **Superior** Presbyterial WMS (WD) was held in First Church, February 27th. President, Dorothy Finson, constituted the meeting. Mary Bakke, president of the Evening Guild of First Church conducted the opening worship, using the theme "Missions in the Olympic Spirit", scripture from I Timothy 4:8.

In reviewing the annual reports representatives of the women's groups commented on their most rewarding project during the year, excluding money making projects.

The afternoon session opened with a Memorial Service conducted by Sylvia Hollinsworth and Bessie Evans, Evening Guild of St. Andrew's Church, Thunder Bay.

Theme speaker Margaret McCutcheon of Lakeview Church. drew a parallel between committed Christians and the mammoth spirit of the International Winter Olympics held recently in Calgary. The principles of Olympics competitions and the Christian commitment to God have the same standards. It is a race to be run, or to be won, so that others may share the prize.

A brief update on activities of missionaries in six countries in which the Presbyterian Church in Canada is involved was given by Signe MacKay. Competitions followed which included events such as the Discus Throw, Endurance Race and the One Yard Dash.

The 73rd Annual Meeting of the **Hamilton** Presbyterial of the WMS was held Saturday February 6, 1988 at Chedoke Presbyterian Church.

We were welcomed by Marilyn Bennett, President Chedoke Women's Federation. A short worship service was conducted by Jean Woodley of Dundas using the theme "We Are a Serving People". The Guests, Jack and Betty Geddes of Taiwan were introduced by Jenny Owen of Eastmount. The slides shown by Jack, made the women want to know more about the Island and the peoples. The biggest surprise was the modern life they live, and the percentage of Christians.

The Afternoon Bible Study was led by Evelyn Murdoch and Helen Sinclair. The officers were installed by Evelyn and Mary Jane Bisset.

The annual meeting of **Calgary-McLeod** Presbyterial was held January 30th in Knox Church.

Theme for the meeting was "Running The Race", a perfect theme for the Olympic races that were to be run soon in February.

The Rev. Allan Aiken conducted a Communion Service and Mrs. Doreen Hall gave a "Service of Remembrance".

Presbyterial president, Joanne Watson brought greetings from the Olympic Pastoral committee on which she is working. Greetings from Synodical were heard from the president, Mrs. Helen Willis.

Mrs. Marie Bondar, from Calvin Hungarian Church, told the group about the history of the Presbyterian Church in Hungary. In 1590, 16 years before the publication of the King James Version of the Bible, Gaspar Karolyi had translated the Bible into Hungarian.

Following luncheon Christine Schultz sang a solo. Those presenting reports, walked down the aisle each carrying a white candle inside a red olympic cup. As she gave her report she lit the candle and held the flame.

The officers were installed by Dr. Ruby Walker.

Guest speaker was Lois Powrie. Her topic was "Running with Youth".

"For a time like this" (Esther 4:14) was the theme of the 74th Annual Meeting of the **Vancouver Island** Presbyterial, held February 23rd and 24th at Trinity Presbyterian Church, Victoria.

Guest speaker, Father Stephen Wojcickowsky, spoke in the evening of February 23rd on the filmstrip "Sights and Sounds of the USSR" which had been shown previously. His extensive knowledge of Ukrainian culture enabled him to augment the material in the filmstrip.

The Rev. W. C. Smyth, Minister of the host church led the devotions on the morning of February 24th using Psalm 59:10 as his text - interpreted to read, "My God in His loving kindness will meet me at every corner". Bible study took a unique turn in that three groups presented a different incident from the Bible, either in mime or spoken word and costumes were used in one presentation; the remaining women guessing the incidents.

LOCAL NEWS

Ukrainian Christmas was celebrated by the **Vernon,** B.C. WMS group by inviting the congregation to an ethnic lunch. Two of the dishes served were borscht and piroshki, recipes found in the study guide "Eyes to See, Ears to Hear". Slides on Russia were shown by a Vernon man who has visited there. The group gained knowledge about the country, and enjoyed a time of fellowship.

Rev. Althea Spencer-Miller, a Methodist minister from West Indies was the guest speaker at an inter-faith event at **Fort Qu'Appelle**, Saskatchewan which focused on the Caribbean. Tourism was discussed. Caribbean music was sung and slides shown on the Dominican Republic. Art work was done by the participants. Food served had a Caribbean flavour. Three Bible Studies were held.

The event was planned by Presbyterian, Lutheran, Anglican, Catholic and United Church people. Rev. Spencer-Miller spoke on "The Caribbean view" and "Role of women in the Caribbean"

St. Matthew's Women's group, **Ingleside**, Ontario hosted a special "missions night" on November 1st, 1987 with the Rev. Christiaan Costerus, General Secretary of the Board of World Mission, Don Mills as the guest speaker. Mr. Costerus gave a challenging message on mission outreach telling something of what mission is all about from his own personal knowledge and experience, and concluded his message by asking "what is your vision for the future in sharing the gospel of Jesus Christ with others?"

Special music and singing was provided by Mrs. Linda Carmichael, Vankleek Hill. Mrs. Helen Stewart was in charge of the programme, assisted by co-convenor Mrs. Lois Smith . The worship service was conducted by Mrs. Gwen Campbell and Mrs. Florence Boals.

A social hour included a question and answer period on mission work here in Canada and in other parts of the world.

Lyla Best (right) presented a WMS Life Membership and WMS pin to Frieda Lockhart (centre) and a WMS pin to Margaret Burgess (left) at Knox Presbyterian Church, Fingal, Ont. WMS "PRESIDENTS" Fall Thankoffering Service in the 150th Anniversary year, November 1987.

Our readers write:

Friends:

First we have a missionary to India saying, in a letter to the February *Record*, that his mission was to make better Hindus better Buddhists; not to make Christians; now we have another missionary apparently unable to justify her belief that God had indeed showed His face only once in human history, just because she met an aged man who questioned it. Well, why not answer that we believe it because Jesus said so in the many times He used the Divine fiat: "I am...." We have Paul in the letter to the Hebrews: "God...had in these last days spoken unto us by His Son..." Hebrews 1:1,2. We do still believe the Bible, don't we?

You say, on page 8, "The Gospel accounts...do not reveal how the stone was rolled away--some say 'by an angel of the Lord'." Matthew 28:2-8 says that Mark, Luke and John merely say the women found the stone rolled away, and the angels.

On page 12, you give a detailed account of a Corpus Christi parade; and on page 14 you bring out the hopelessness of worshipping a dead Christ, especially on Easter which celebrates His resurrection. That's good.

Just as a matter of curiosity: who and what is Tyndale-St. George's? page 31. What a great idea! a money-saving freezer.

Marianne MacDonald
White Rock, B.C.

To the WMS:

Diana Eck's article "Who Do Others Say Christ Is?" in the March Glad Tidings is very thought-provoking.

Since his creation, man has been a worshipper. Adam and Eve walked with God in the garden until disobedience broke their fellowship. Then God required the sacrifice of an animal to remove sin and restore fellowship. Abel obediently sacrificed an animal and pleased God. Cain brought a sacrifice of the first fruit of the ground, acknowledging God as the source of all natural good, but disregarding God's explicit instructions. God, who demands obedience, was displeased, and Cain, refusing to bring the required animal, murdered his brother, Abel.

Israel consistently swung back and forth from obedience to God and the worship of other gods. They preferred to make their own rules and gods who would agree, like many others past and present.

Then Jesus came in human form, showing in the only way we can really understand what God is like, and lived as a man. By His Life, death, resurrection and ascension, He proved He was the Son of God and the Way, the Truth and the Life.

There are laws in the natural world that apply to all, good, bad and indifferent. Fire will burn if touched, and you will fall to the ground if you jump from a height.

There are laws in the world of the Spirit also that operate for all. Jesus taught these laws. Mahatma Gandhi followed the laws Jesus taught and demonstrated their power. From a natural point of view, Gandhi's good life should assure his salvation. This applies to all whose lives are characterized by good works.

However, we are not saved by good works or obedience to spiritual laws "for by Grace are ye saved through faith; and that not of yourselves, it is the gift of God - not of works, lest any man should boast".[1] It is Grace and Faith that saves us; God's Grace to us and the Faith He gives us to believe. Works have no part in it. Works become the natural result of our salvation and prove it to others.

Jesus is the Truth and wherever any Truth is found, it is of Himself. Other faiths know about Truth and express some Truths in their beliefs but they do not know Jesus, THE TRUTH. He is the cornerstone without whom the building is doomed.

It is one of the tricks of the Adversary to blind our eyes to this fact. He appears as an Angel of Light offering good works as a passport to Heaven. This pleases the natural man and saves pride, for who cares to admit to being a hopeless, helpless sinner in need of redemption.

As members of the WMS, it is our duty to stand firm on our conviction that "Jesus is the Christ, the Son of the Living God" and "neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved".[2]

[1] Ephesians 2:8,9
[2] Acts 4:12

E. Jean Abrams,
Cobourg, Ont.

MEMORIAL GIFTS FORWARDED TO INDIA

Gifts in memory of two former members of the Women's Missionary Society have been forwarded to institutions in India. A cheque in the amount of $29,729.00 from the estate of the late Margaret Sterling, and forwarded through the Presbyterian Women's Group, St. James, Stouffville, was sent through the Board of World Mission for the purchase of a 100mm X-ray unit for the Jobat Christian Hospital.

Dr. Deborah Tezlo, the Medical Superintendent, informed the BWM some time ago of the importance of such an x-ray unit to the ministry of the hospital to replace the old 30mm unit. Dr. Tezlo has also asked for the prayers of the Society in their needs for a surgeon, a junior doctor and also for a water supply. The hospital well has dried up and they must get a supply from the government.

A second gift, to be used for maintenance of the M.G. Abey Memorial Children's Home, was sent to the Church of North India to be held in a Trust Fund in memory of Dr. Margaret Kennedy. Margaret had an outstanding interest in the Home and a deep love and concern for the children there.

In forwarding these funds, H. Glen Davis, Secretary, Overseas Relations expressed the appreciation of the Board to the whole society.

WMS (WD) STAFF OPENING

Area Educational Consultants required for work in Mission and Christian Education in the Synods/Synodicals of Saskatchewan, Manitoba & Northwestern Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

AN APPEAL...!

Please

Send material for inclusion in the history being prepared to mark our 75th Anniversary AS SOON AS POSSIBLE

to: *Jean Campbell,*
449 Queenston Street,
Winnipeg, Manitoba, R3N 0X1

Note: Brief anecdotes of human interest by/about experiences of staff or (prominent) WMS members would be appreciated in addition to historical information.

Important

To meet the deadline for the draft copy, material must be in by October 31, 1988.

In Remembrance

Miss Dorothy Webster,
St. Andrew's, Aurora, Ont.

Mrs. Freda Howey,
Mrs. Bessie McGuigan,
Mrs. Helen Newton,
St. Andrew's, Barrie, Ont.

Mrs. Katie Bryce,
Strathcona, Burlington, Ont.

Mrs. Olive Murray,
Knox Preston, Cambridge, Ont.

Mrs. Iva Gosney,
St. Andrew's & St. James,
Cardinal, Ont.

Mrs. Adeline McEachern,
Durham, Ont.

Mrs. Wm. "Scotty" Smith,
Knox, Gorrie, Ont.

Miss Helen Elizabeth Arnold,
St. Andrew's,
Kirkland Lake, Ont.

Mrs. Margaret Smith,
St. Andrew's, Kingston, Ont.

Mrs. Doris Middleton,
Elmwood Ave., London, Ont.

Mrs. Sadie Cochran,
Burns, Milverton, Ont.

Miss Christina F. Ross,
St. Andrew's Home,
Montreal, Quebec

Mrs. Nina Wegrich,
First, Port Colborne, Ont.

Mrs. M. Joyce Boulter,
First, Regina, Sask.

Mrs. Mary Porter,
St. Andrew's,
Swift Current, Sask.

Mrs. G. Barlow,
Victoria-Royce,
Toronto, Ont.

Mrs. Blanche Countryman,
St. Andrew's, Tweed, Ont.

Mrs. Josephine Turnbull,
Fairview, Vancouver, B.C.

Mrs. Annetta Carr Wright,
Knox, Victoria, B.C.

Mrs. Margaret McLellan,
St. Andrew's, Watford, Ont.

Mrs. Mary E. Suffel,
St. Paul's, Winchester, Ont.

Miss Isabel Lennie,
Willowdale, Ont.
(formerly from Cooke's)

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

Song of the Orthodox inThis Year of Our Lord

Not of our once fond hope:
Church visible, triumphant, proud,
We speak, Saviour divine.
Sobérnost here and now with Thee we celebrate:
Rent flesh, blood poured, frail body broke -
These rites our paschal feast.
Grant grace to us, we pray,
This hardy vigil so to keep
That we not just the martyr's crown
may boldly win
But - in our bruisèd lives -
May each day show
Thy finished work, Thy present victory
o'er death and sin.

Olive Regina Anstice

GLAD TIDINGS

AUGUST/SEPTEMBER 1988

Volume 64 No. 7 **GLAD TIDINGS** Aug./Sept. 1988

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Cover photo: Alice Carter

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Forgiving and forgiven...

I wonder if the prodigal son ever irked his father to the point of anger after his return to the family home? No doubt he did. Human beings, though cleansed and forgiven, are prone to sin again - and again. It bothers me sometimes especially after I feel I've made a noble effort to forgive and forget what someone else has done to me when they go and do it all over again. Like the father of the prodigal son I go all out, not without personal hardship and soul searching, you understand, to welcome someone back into my good graces thinking that we will all live happily ever after.

Maybe there was just a hint of self-righteousness in my act of forgiving in the first place? Perhaps I forgave the act but didn't forget the hurt and anger I felt deep inside?

Now I see I'm beginning to behave more like the brother of the prodigal son. He was only thinking of himself, of how hard he worked in the family fields and how he never got any recognition. Sure he got his meals and his clothes, and someday half of the farm would be his. But what about the work he did each day? He got up each morning and carried out his tasks without complaining. He respected his father. He went to synagogue each Sunday. He tried to live a decent life. Meanwhile, there was a little boy inside him, crying, "Me, me."

That's what happens to me. I think I'm being so unselfish and forgiving like the father of the prodigal son but so often I'm really thinking, "What's in it for me?"

Suddenly I see I'm not so much like the forgiving father or even the selfish brother, but more like the prodigal son himself. Now it is I who have sinned and fallen short. Now it is I who come to the father for forgiveness.

But isn't that the beauty of the parables Jesus told? If you put yourself in all the roles, only then can you begin to understand what a truly loving, forgiving parent God is - and how far you have to go before you can imitate that love. God welcomes us back time and again, no strings attached. And God sets the example for us. Maybe, just maybe, I can grow more like God each day and less like the prodigal son and his brother. In any case, I know God loves me for just trying. Just as God loves all creatures!

June

The Ecuador Mission 1988

by Alice Carter

From far off Ecuador came a Mission call -
Fourteen of us answered, one and all;
Into distant villages no one heard or knew
Over scenic country, rivers, mountains, south we flew,
On overloaded buses, by public transit we went,
Through fog, rain, mud, in villages time spent.
Of Nabon, Rhinius, Kocha Pate, Ona, El Progresso
Over such roads - oh which way to go?
Clinics set up, health standards to show
As these patient people stood row on row.
Dentists worked hard, doctors did too
The hours in the day were all too few.
Oh the ragged and shoeless poor did we see,
Shabby clothing hung, like some branches of a tree,
But the ease of their lifestyle - free as a bird,
Of a more healthful way, they never had heard.
Language no barrier, our interpreters did well
Gave medications in their language to tell.
Grateful smiles on shy faces, only a part
Of the kindness shown them from the heart.
Success was ours to help those in need
And they came in large numbers, yes indeed.
Our hearts went out to this poor nation
Mid many a trial and tribulation:
To give God's love to those in such need
And from the Holy Book, their souls to feed.
To fill their desires and so to ensure
Inspiring God's love forever to endure.

In November 1986 Alice Carter travelled to Jamaica on a short-term medical mission (GLAD TIDINGS October 1987). In January this year she went to Ecuador for two weeks. As part of a medical team, Alice assisted in providing much needed health care to a deprived area. She is shown here at El Progresso Clinic with a Quechua Indian girl.

Photos by Alice Carter

Our Medical Mission experience to Ecuador January 9-23, 1988 was a very busy and eventful two weeks of hard work and uncertain travel over treacherous mountain roads to the villages of Nabon, Ona, Rhinius, Kocha Pate and El Progresso. Our journey gave us much insight into the Third World cultures of the Indian tribes of the Sierras and Highland Andes regions. The beauty of the mountains, valleys and rivers far surpasses the economic problems of the native peoples who still have a strong desire to retain their old customs. The government does little to change their deplorable health standards. They live in animal and fowl-cluttered adobe white plastered, tile roof homes. Public sanitation is unfit: long deep wash troughs; partitioned toilets with holes in a concrete floor. Disinfectants are never used. Schools are available for children to 15 years which helps to reduce illiteracy. Gardens are hand-tilled.

After a bus trip and flight from Camp Nuevo Vide, Quito, and an Ecuadorian supper, seven of us left over slippery roads for Progresso. We slept in a bus, awakening to the sounds of farm animals, croaking frogs, and a 6 a.m. bell. The clinic area was cleaned, following which we worked Monday to Friday, serving young and old with ailments of parasites, scabies, arthritis and diseases of overwork. Most were poorly clothed, the women bent with years of carrying babies in baskets and back-packs. Amoeba stream water and dental instruments were boiled on the small kitchen stove, ready for constant use. Dentists and doctors were very busy.

- *A Quechua Indian child at El Progresso*

On the Friday we departed in the rain and fog, assisted by a small truck through axle deep mud to La Pas; on to Cuenca and a Lutheran guest home. There we spent a relaxed weekend before attempting to reach Ona. This was accomplished by a two-mile bulldozer pull through mud areas arriving at 11:30 a.m. on the Monday. We worked in the clinic there until Wednesday with some very appreciative people. An early departure was forced by fear of mud slides over some hazardous road; repeated bus pushing attempts in the boot-top red clay muck where Horace, our dentist discovered "The One Shoe Mud Dance"! At Cuenca another weekend of leisure was enjoyed by everyone. At each village we showed a film on the life of Christ to attentive audiences. Spanish Bibles were distributed, and daily evangelical sessions held with the many people that gathered around.

I am glad I was a part of this Medical Mission, sharing in caring for the physical and spiritual needs of these humble people of the Quechua tribe. Language was no barrier, a smile and handclasp spoke words from the heart.

Council '88: "Prepare and Share"

Opening Service: "Who's Calling, Please?"

by Linda Bell

Read I Samuel 3:1-10, Luke 8:1-3; 24:1-12

Samuel, as a young boy, was dedicated to the temple and the Lord by his mother who had promised, in her childless old age, that if she was enabled to bear a son, she would dedicate him to the Lord. Samuel then was raised in the temple by the prophet Eli - and he grew to love and worship the Lord.

Tonight we have heard the story of the Lord's call to Samuel -- in a day when the Lord seldom spoke to the people or gave them visions that would assure them of his presence. The advice of Eli is profound. After Eli comes to realize that the Lord is speaking to Samuel, he says, "If he calls you again say, 'Speak Lord, your servant is listening'." Marvellous advice -- advice we might do well to heed ourselves.

But, you say, the Lord doesn't speak like that anymore, doesn't call like that anymore - and perhaps you are right. Not like that, maybe, but surely the Lord does still call us - in countless ways - to suggest only a few possibilities: maybe through a sense of something that will not go away; through the needs of those around us; through the continued reminders that he put his creation into our care....

"If he calls again"...; and the Lord did call, as he always does.

Look at why we don't always hear the call - and then at what, if we do hear the call, we answer. In other words, who's calling, and what do we do with that call?

Why don't we hear -- too busy? Our world is into "doing" rather than "being". Merit points are only gained, even in the church, by the doers. And while doing is important, God calls human "beings" to do, not human "doings" to be. There is a poem that I have remembered for many years - an instrument of meditation for me: *"Slow me down Lord when I go too fast; I can't see my sister/brother when they're walking past; I miss a lot of good things, day by day; I don't even know a blessing when it comes my way."*

Why don't we hear -- maybe it's the conviction that if I don't hear the Lord, I won't be missed? In a prosperous farm community the custom each fall was to have a big get-together to celebrate the harvest season's end. People were to bring food and a quart of their choice wine which was to be emptied into a huge keg for the common use of all. On the day of the get-together, as each family arrived, they emptied their contribution into the keg. To open the festivities, an honoured guest drew the first glass of wine to drink to the health of all the people. As he lifted his glass to their health, all discovered that it contained only water. No it was not the miracle of Cana in reverse. Each family had assumed that no one would know that their contribution had been only water and assumed that their contribution wouldn't be missed.

God calls human beings to do, not human doings to be.

Why don't we hear - maybe it's that we don't believe we are important enough to God to be called? A small boy in a children's home was overheard describing himself: "Shucks," he said, "I ain't nobody's nothin' ". This conviction is sometimes stronger than the truth spoken in John 3:16 - *for God so loved the world*, you and me, *that He gave His only begotten Son....*

Why don't we hear - maybe we are fearful of what will be required of us if we hear God's call? To what end, for what purpose is God calling? What might happen to us if we let ourselves hear God's call - if we slowed down and listened; if we waited on the Lord, ready with "Speak Lord, your servant is listening"?

For answer, we might consider the lives of Matthew, from tax collector to disciple; the woman at the well, from looking for love in all the wrong places to being beloved and cherished by the Lord; Zacchaeus, from a man small in stature and in self-opinion to host for the Lord himself; Peter, from being weak enough to deny even knowing the Lord to becoming the corner-stone of the Body of Christ, the Church; ... the story is endless and stretches way beyond the confines of the Biblical accounts into this day.

To hear the Lord's call is to hear the voice and sound of love; it is to be "somebody's sumthin" -- or in Biblical language it is to be a royal priesthood, a holy nation, a chosen people, God's own people.

To hear the Lord's call also means to know that we are stewards of this creation, that we are responsible for sharing the love and truth of God, that we can no longer 'enjoy' the luxury of being indifferent to the injustices, oppressions, prejudices and inequities of this world, even when they happen continents away from us. To hear the Lord's call is to be untiring in loving others as self.

To hear the Lord's call is to hear the voice and sound of love.

A tractor overturned and crushed to death a farmer's wife and son. The man was too grief-stricken to go on with his spring planting. The soil was ready; delay would be fatal to the crop. His neighbours were concerned but resisted the lectures about life going on and assurances about God's will. Instead, one morning at sunrise 25 tractors drove through Mr. Bryant's gate and began to work. A few hours later, women from surrounding towns appeared with enough food to feed dinner to 45 farmers. By nightfall 150 acres had been plowed, fertilized and made ready for planting.

To hear the Lord's call is to be untiring in loving and caring.

Samuel, heeding the teachings of the prophet Eli, listened, and in hearing responded: "Speak Lord, your servant is listening." Early in Luke we learn of the ministry of the women whom Jesus had touched, healed, forgiven, called. Later in Luke, we see the precious gift of good news, resurrection news placed into the hearts of the women and we hear them called to go and tell the disciples, the world. We are witnesses to God's calling throughout the Bible, .

In our own lives, if we will listen and watch, we can see/hear the voice of God still, reminding us that each one of us is loved and needed for the habitation and work of the Kingdom.

Who's calling, please? And to what end? What do you want God? It is almost redundant to tell a group such as the Women's Missionary Society of the Presbyterian Church that God wants servants and witnesses. God calls us, each according to the gifts God has given to us, to serve and to tell forth the Good News, the Resurrection News. The women in Luke used their own resources, the gifts/talents that they had to help Jesus, to minister along side of Jesus. Later we see them racing to the others with the news "He is not dead, but alive - just as He said". We do know, don't we, what God is calling us for. And the words of Eli should ring in our hearts: "If He calls you again, say, 'Speak Lord, your servant is listening'."

- Speaker Linda Bell and President Grace Jess greeting guests.

Worship

The morning services of worship were planned by Joan Sampson with Mary Jack playing the piano and Esther Powell leading the singing. Leaders were Mary MacKenzie, Muriel Barrington and Helena Shedden. The themes were based on the Council theme "Prepare & Share".

The service on the third morning included a memorial prayer for members of the Society who died during the past year. Margaret Walker, Jean Campbell, and Elizabeth Kennedy shared in the meditation by recalling women from their areas who made a contribution to the Society in the past or present.

A service of commitment and the Sacrament of the Lord's Supper was conducted by the Rev. Linda Ashfield to conclude the Council meeting. The newly elected officers of the Society were installed into their various offices. Mrs. Ashfield's fitting meditation was entitled "Bread for the Journey"

Business

Estimates: A total Estimate of $1,160,414 was approved. This includes - Mission Education $273,757, Area Educational Consultants $271,075, Admin-

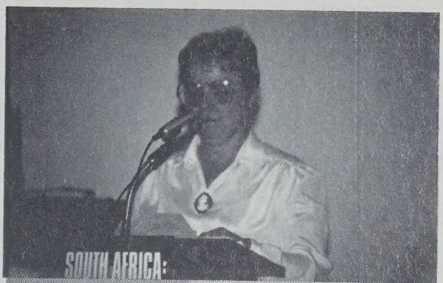
Council "Snaps"

istration $201,402 and Grants $414,180.

Glad Tidings: An increase in the subscription price of the GLAD TIDINGS to $6.00 beginning in January 1989 (60¢ a single copy) was approved.

Mission Study 1988-89

The mission study themes for 1988-89 were introduced in a



variety of ways by the executive staff Lois Powrie, June Stevenson, and Barbara Woodruff.

Delegates were divided into two groups, one to have a glimpse of the **Geographical theme: South Africa**. Their knowledge of the area was immediately challenged by several different quizzes. The study materials were then described and part of an interactive video designed for use with the study was shown, "Choose You this Day."

The second group looking at the **General theme: Poverty in Our Midst,** examined passages of the Bible to consider Jesus' attitude towards the poor and the oppressed of his time. They struggled with how poverty affects people by playing a "Poverty Game" and made posters of "causes and effects" of poverty taken from the daily newspapers.

All delegates came together in a closing service of worship adapted from one of the study books which used scripture to help decide what our response can be to the poverty in the world and the impoverishment of a system like apartheid in South Africa.

Anniversary Committee

The Chairperson of the Anniversary Committee Lois Klempa encouraged all of the areas to plan their own celebrations, indicating that a limited number would be able to be at the National Event in London.

Profiles of ten Canadian women are being prepared for use with the Bible Study "Good News Women."

Jean Campbell spoke about the history book for the 75th Anniversary. It is vital that she receive material from Synodicals as soon as possible.

Each Synodical President was given an Anniversay Book with loose-leaf pages to be distributed to local groups.

Investment Committee

Elizabeth Leitch, Chairperson of the Investment Committee summarized the work of the Committee over the years that she has been involved. Her presentation was both informative and exciting as she described with obvious pleasure the challenge of investing the funds of the Society.

Bible Study

The delegates met in seven small groups led by Area Educational Consultants: Ivy Howard, Anja Oostenbrink, Evelyn Murdoch and Lynda Reid. Also leading were Barbara Woodruff, Muriel Barrington and Mary Jack. The three sessions were adapted from the study "Good News Women" published in CONCERN magazine.

Appreciation

Appreciation was expressed to Peggy MacDougall for her years of service as Book Room manager. Peggy retired the end of April and will be making her home in England in the fall after her husband Goodwill retires.

Presentations

Retiring members of Council Executive were thanked and presented with pink roses: Charlotte Duke, Dorothy Ruddell, Agnes Conkey, Mary MacKenzie and Clare Ellis. Margaret Armstrong and Mary Taylor who also retired this year, were not present in the meeting. Special thanks was extended to Eileen Parish who has retired from the Personnel Committee.

Available Now: Award-winning article

"WATCH WITH ME"
A Christian Approach to the Dying Person"
by Dr. John F. Scott

As relevant today as when it was published in 1981, this article has been widely used by professionals and lay persons concerned about ministering to the dying. "Watch With Me" won the Canadian Church Press Award for Best Feature Article. Good for individual or group study; for distribution to hospitals, doctor's waiting rooms, etc.

Available for 15¢ copy plus 50¢ postage from: GLAD TIDINGS, Room 100,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7 (1)-416-441-2840.

Ewart College Graduation 1988

The Ewart College Graduation Service was held at Ewart College on Tuesday, May 10, 1988. The graduating class were Ruth Ann Herbison of Hamilton, Ontario, Elizabeth Johnston, B.A. of London, Ontario and Jessica Lee of Toronto.

The graduation address was given by the Rev. J. D. Gordon, Chairman of the Board of Ewart College and Minister of St. Andrew's Church, Southampton, Ontario. Worship was conducted by Terrie-Lee Hamilton, Diaconal Minister, Knox Church, Milton, Ontario and the music conducted by Choir Director Carol Kessler, B.F.A. with the Ewart College Choir.

The following scholarships were awarded:

Alumnae Scholarship
- Ruth Ann Herbison

The Ruth Dick Memorial Scholarship
- Ruth Ann Herbison

The William R. and Ada Major Scholarship
- Colleen Cook

The Joan Large MacLellan Scholarship
- Ruth Ann Herbison

The Reverend E. L. Garvin Scholarship
- Elizabeth Johnston

The Dr. John Stenhouse Memorial
- Debbie Laing

The Knox Guelph - R. J. Berlis Scholarship
- Nkechinyere Okorie

The Muriel Jennings Gray Scholarship
- Ruth Ann Herbison

The Evelyn B. and Donald B. Cram Scholarship
- Elizabeth Johnston

The Thomas and Magdelen Jebb Scholarship
- Colleen Cook and Thelma Phayre

The Isabel Ross Memorial Scholarship
- Hyeon Soo Lim

The Gladys Simm Memorial Scholarship
- Ruth Ann Herbison

The Ethel Simpson Memorial Scholarship
- Colleen Cook and Thelma Phayre

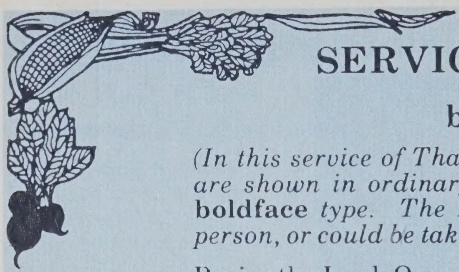
The Beryl Miller Hunter Award
- Colleen Cook, Eiko Hosaka, Shin Hi Lee, Hyeon Soo Lim, Thelma Phayre, Elliott Shin, Jung Sook Yoo

The Robert and Elizabeth McKay Memorial Scholarship
- Ruth Ann Herbison

The A. Campbell Burgess Scholarship
- Ruth Ann Herbison

Lillian, Edith and Florence Heal Memorial Scholarship
- Elizabeth Johnston

The Evelyn and Bruce Snider Scholarship
- Jessica Lee



SERVICE OF THANKSGIVING

by Jim Taylor

(In this service of Thanksgiving, the parts read by a leader are shown in ordinary type, the responses of the group in **boldface** *type. The Leader's parts could be read by one person, or could be taken by a number of people.)*

Praise the Lord, O my soul;
all my inmost being, praise his holy name.

Praise the Lord, O my soul,
and forget not all his benefits.
(from Psalm 103:1-2 NIV)

Hymn: #403 (Book of Praise) Amazing grace, how sweet the sound

Thanksgiving begins with remembering. So let us now remember all the goodness and the many mercies God has shown us.

Prayer: *(read slowly, with ample pauses to allow people to wander through memories)*
For the smells of freshly baked bread...
of newly waxed floors...
of fresh dew and moist earth in the morning...

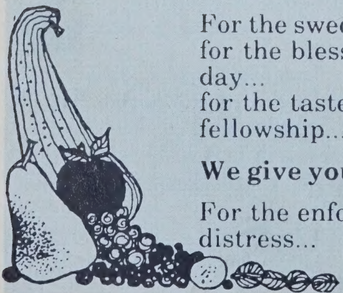
We give you thanks, O Lord.

For songs around a campfire...
for laughter with friends, and bird songs in solitude...
for the whispered words, "I love you"...

We give you thanks, O Lord.

For bright stars sprinkled across the blackness of night sky...
for coloured lights and shiny tinsel on a Christmas tree...
for the wide eyes of a baby just learning to see the world...

We give you thanks, O Lord.



For the sweetness of honey, rolled on the tongue...
for the blessing of cold water to quench thirst on a steamy day...
for the taste of turkey, with family and friends gathered in fellowship...

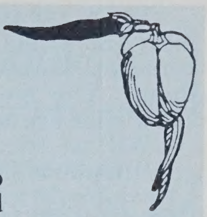
We give you thanks, O Lord.

For the enfolding warmth of mother's arms, comforting our distress...

for wool blankets to tuck around our chins at night....

We give you thanks, O Lord.

Amen
Amen



Before Moses the Israelites left the hostile wilderness, to move into the affluence of the Jordan Valley, Moses warned them to remember that they didn't achieve their prosperity through their own efforts.

Reading: Deuteronomy 6:3-12

Yet the fact that something was given to us, something we didn't earn by our own efforts, doesn't always make us thankful.

Reading: Luke 17:11-19

Meditation: Most of us wouldn't have a clue how to treat a disease like cancer or tuberculosis on our own. We wouldn't know how to calculate a mortgage, or design a building, or weave fabric for clothing - if we had to depend on our own resources. And most of us couldn't create an ashtray for our cars, let alone a car - if we had to do it ourselves.

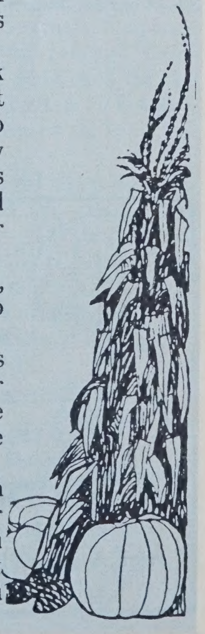
In all these things, we are the inheritors of a vast legacy of knowledge and experience. We take for granted our medical care, our technology, our libraries and abundance of information, as if we, in our present generation, could claim the credit for them. Like nine of the lepers whom Jesus healed, we see no reason to be grateful.

Yet there are people in other parts of the world who lack most of our advantages. Their medical care is primitive, at best. They don't have vast reaches of prairie land to cultivate, nor great lakes and rivers to provide water. They can't afford education for their children. Their languages limit their ability to understand and learn from the world beyond their borders. The only things they can take for granted are poverty and death.

They didn't create their situation by their own efforts, any more than we created ours. So we can't simply say to those less fortunate: "This is ours! Keep your paws off it!"

The message is clear. What we are blessed with comes from God. Our prosperity, our affluence, our comfort, our standard of living was granted to us by grace - as the promised land was to the Israelites, as healing was to the lepers.

That doesn't mean we should feel overwhelmed with guilt, or reject our gifts, or try to go back to some simpler age. Jean Vanier once told a group: "It's not whether you have a car - but who's allowed to ride in it with you. It's not whether you have a refrigerator - but what kind of food you keep in it, and who may eat from it."



With great gifts comes great responsibility. We received our inheritance, not to hoard, but to use. To share. To keep our gifts for ourselves is the surest way to lose them; to share our gifts will increase them. The more that health, and education, and compassion, and knowledge are accessible to all, the more of them there will be.

Will we treat our gifts like the nine? Or like the one who returned to give thanks to the one who gave him his health?

Prayer: Dear God, give us the greatest gift of all - the ability to see beyond ourselves and to recognize how much we owe to you. For when we recognize that all we have comes from you, not from our own efforts, then our hearts and lives can overflow with praise and thanks to you. We ask this in Jesus name, who taught us this message by his example, and taught us also to pray:

The Lord's Prayer

Let us give expression to our gratitude, by giving back to God's service some of what God has given to us.

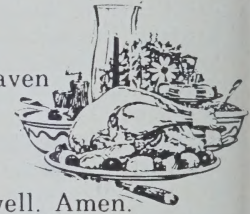
Presentation of Offerings

Dedication Hymn: #250 Praise, my soul, the King of heaven

Benediction: May God's blessing continue to rest on you.

And also with you.

Go in peace. May your faith and thanksgiving keep you well. Amen.



Jim Taylor is a United Church minister living in Don Mills, Ontario. He is a freelance writer, editor of PMC Journal (The Practice of Ministry in Canada) and editor for Wood Lake Books.

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*To be published in English in the November 1988 GLAD TIDINGS.

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Mission Study 1988-89: ADDITIONAL RESOURCES

South Africa

Audio Visual Resources Available from Communication Services

We Have Seen Him* (Christian Witness in South Africa) Youth/Adult - 27 minutes - VHS - 1988. Dr. Allan Boesak, President of the World Alliance of Reformed Churches, and Rev. Frank Chikane, present General Secretary of the South Africa Council of Churches, share how their faith and theology have led them to oppose apartheid in South Africa.

An Evening With Stewart Gillan Youth/Adult - 30 minutes - VHS - 1988. A videotaping of a slide presentation by the Rev. Stewart Gillan, Canadian Presbyterian missionary working with the Lesotho Evangelical Church, and based in Johannesburg, telling of the situations and the work of the L.E.C. in Lesotho and Johannesburg.

Cry of Reason Youth/Adult - 17 minutes - VHS and Beta - 1987. Dr. Beyers Naude, former General Secretary of the South Africa Council of Churches (from documentary).

No Hiding Place Down Here Adult - 30 minutes - VHS - 1987 (Berkeley Studio). Rev. Rod Booth interviews Dr. Beyers Naude, former General Secretary of the South Africa Council of Churches.

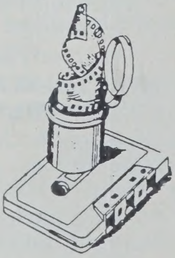
South Africa Unedited Youth/Adult - 30 minutes - VHS - 1987. Unofficial filming of events during the total ban on media in South Africa offers a rare glimpse of a country at war with its own people.

South Africa At the Crossroads Adult - 55 minutes - VHS - 1986. Peter Truman, Global TV News, presents historical and theological background of the current crisis concerning apartheid in South Africa.

Winds of Change - Apartheid in South Africa Adult - 46 minutes - VHS & Beta - 1985. Portrays challenges and reflections on concerns of apartheid. Features Bishop Desmond Tutu, former General Secretary of the South Africa Council of Churches and Dr. Allan Boesak, President of the World Alliance of Reformed Churches.

The above videotapes are available for rental from Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7 (416)441-1111. $4.00 or AVRL (Audio Viisual Resource Library) membership.

*WE HAVE SEEN HIM may also be purchased for $26.95 plus 6% handling charge. Order No. 40/4191/009, from the Resource Distribution Centre, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, Ont. M3C 1J7. Tel. (416) 441-1111.



Additional Resources Available from the Resource Distribution Centre

"You Are There" Bulletin Insert. Produced by the Board of World Mission: South Africa n/c #40/0000/205.

South Africa Youth Resource Packet - Study and action resources for youth - prepared by the South Africa Council of Churches. 1985. $3.00 No. 40/4194/171

Challenge to the Church - Kairos Document - A theological comment on the political crises in South Africa. 1985. $1.50 No. 40/4179/003.

Comment: Sanctions Against South Africa - Support for sanctions against South Africa. 1985. n/c No. 40/0000/030.

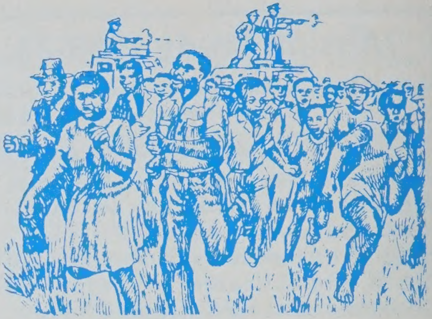
Why South Africa? - 20 questions and answers on the issues facing South Africa. $2.00 No. 40/4194/024.

Investment in South Africa - Includes statements by the General Assembly against apartheid and a resolution about financial and business dealings with South Africa. $1.00 No. 20/1976/082

Order the above six resources from the Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ont. (416) 441-1111. Order by name and number. State quantity desired, congregation, Presbytery and account number (if applicable). Add 6% handling charge.

OTHER

GLAD TIDINGS Mission Study Issue June/July 1988. Contains material on both geographical and general themes. Available for 50¢ a copy from WMS Book Room. Watch for related material in other issues throughout the year.



PWSDevelopments Summer 1988 Vol. 6 Number 2 - This excellent resource includes background on the Frontline States, relief and development work that PWS is actively involved in and information on the Homelands and Townships. Available free of charge from Presbyterian World Service and Development Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. (416)441-1111. Write, giving address, congregation, and quantity desired.

ICCAF Resources: The Inter-Church Coalition on Africa has produced a number of excellent study materials and action packages related to Southern Africa. *The South Africa Action Packet* $3.00; *How Far Will You Walk With Us?* - Exploring the question of violence in South Africa $1.00, *Worship Resources* $2.00 for use throughout the year, *FocuSouth - Newsletter of the Education Project on Southern Africa, A Program of the ICCAF* $5.00 per year, and the *Namibia Kit* $1.00 are just a few of the resources available. To order any of these or to request information about other resources, write to ICCAF, 129 St. Clair Ave. W., Toronto, Ont. M4V 1N5. (416)927-1124.

THE KAIROS COVENANT: STANDING WITH SOUTH AFRICAN CHRISTIANS, *Edited by Willis H. Logan (Meyer-Stone Books and Friendship Press, 1988). Cost $8.75. Available from the WMS Book Room, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Add 50¢ postage each item.*

"The Kairos Document is a prophetic theological statement that presents a direct challenge to all Christians inside and outside South Africa. The document speaks to the nature of the injustice that is apartheid, and it also speaks to the nature of the sin committed by permitting such an evil system of human exploitation to exist. It is a profound appeal for reflection and action." (Preface)

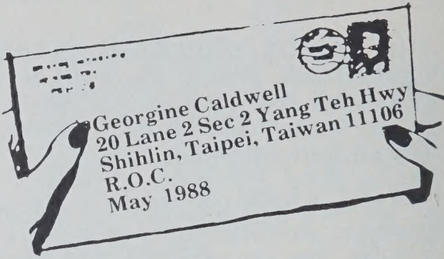
This book represents one response to that appeal. Its central core is a series of presentations and responses made at a convocation on the Kairos Document held in November 1986 in Chicago. Contributors include pastors and theological professors from the United States and South Africa. Also included is the text of the Kairos Document, and a discussion guide. Sections of the book reflect the major sections of the Kairos Document: State Theology, Church Theology and Prophetic Theology. Each part includes a bible study by Thomas Hoyt, Jr.

I found the reflections offered here challenging, and a source of helpful new insights for my understanding of the implications of the Kairos Document for North American Christians. Although they clearly arise from the U.S. context, the questions posed deserve serious consideration by Canadians. "What encourages us to accept domination and exploitation and how is that related to similar patterns that occur in South Africa?" (p.65) "What structures in your country make the life of the people of South Africa more difficult? What policies in your country are complicating factors for the liberation of South Africa?" (p.97) [When we endorse the Kairos Document] "What does it mean in terms of our everyday activities?" (p.98) What does it mean for us to be unequivocally and consistently identified with the poor and oppressed?" (p.127).

Neither this book nor the Kairos Document itself offer easy answers to these questions. Rather they urge us at this kairos "moment of truth" to struggle with the issues, and to *act* on our convictions - for kairos is also a time of crisis. This volume is not, for the most part, a detailed critical analysis of the Kairos Document, nor a step-by-step program of action, but rather a set of "windows" into the document that can help us to hear its call - the call of the oppressed of South Africa - and to link that call to our experience. Study of the Kairos Document must surely be a key element in understanding the struggle in South Africa. Perhaps we too will come to a "kairos covenant," a covenant that empowers [us] to rise and stand with South African Christans." (Preface).

Gail Allen

Dear friends,



Greetings from Taiwan. It is a glorious day, sunshine, temperature around 93 degrees. Too hot to do anything but sit indoors with the air-conditioner on this afternoon. We are into our last month of classes for this term and we have gotten through the change of leadership of the college quite well and I trust all will improve quickly.

We had our Canadian Presbyterian Mission meeting at my house the weekend the chairman of the BWM Overseas committee was visiting us. The MacLean family and Joy stayed at my house, the Ellises stayed at the college conference center. The Kims did not stay overnight as they live in Taipei city. They plan to move to Kaoshung city this summer.

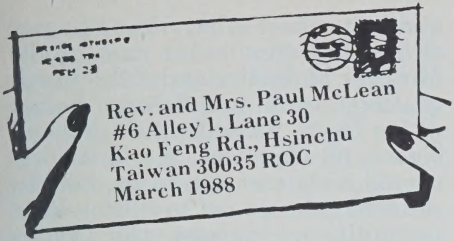
The British Columbia Trade Office opened a couple of weeks ago and they invited all the directors of the Canadian Association to attend the opening. It was a nice buffet with western and Chinese snacks. I got to meet the new director of the office and some people from B.C. who came for the opening.

The weather has gotten very warm, in the 90's this week and the ants are on the move again. They are on my computer keyboard and in and out around the printer. I am sure there are lots of bugs in the machine now. The ants have to explore every place they can crawl into. I have discovered that if I put a piece of plastic wrap over containers before I put the lids on them the ants will not be able to get into them. Otherwise they get into bottles and cans that I keep my cookies and sugar in.

I am teaching a course in the use of computers in Christian Education. Since the Apple computer is the one which is used for education, all my data is on the Apple-type diskette. The Apple company was so successful in their suing the companies that were making "apple" type machines that it is about impossible to get any spare parts or to have that type of machine repaired. The students think that the "apple" type machine is passé and that any course taught on them will not be of value. I would like to buy an Apple Macintosh to replace the old one but I had better wait until the protest dies down and people are ready to listen to reason. One cannot teach education on a business machine which is not programmed for such work.

Please pray for the students who will be graduating from our college in June. May they each find suitable employment or a place where they can continue their studies in preparation for their service in the Lord's kingdom.

Sincerely yours,
Georgine Caldwell



Rev. and Mrs. Paul McLean
#6 Alley 1, Lane 30
Kao Feng Rd., Hsinchu
Taiwan 30035 ROC
March 1988

Greetings again from Taiwan! It has now been five years and two months since we first left Canada to begin mission work with the Hakka people.

As we look back over the last few months we are very conscious of God's loving care in our family. Andrew has enjoyed his grade one studies immensely. A whole new world has opened up for him as he learns to read, write and do arithmetic. Christmas was a special time for him as he played an elf and a shepherd in the school plays. Peter was four in January and is quickly outgrowing his own clothes, plus Andrew's hand-me-downs! He can hardly wait until Andrew comes home from school and they can play together. A highlight for both boys is playing soccer with Dad after dinner. They had their first introduction to winter sports when we watched highlights of the Winter Olympics on Taiwan television. "Can we play hockey and do downhill skiing when we go back to Canada?", they ask!

Paul is rushing to complete as much Bible translation as he can before we leave on furlough. The aim is to finish the final draft of Luke and the second review of Acts by mid-April.

The church planting work in Tung-lo continues to grow steadily under John Dzen's able leadership. A strong core of believers is building there and we await the day when elders and deacons will be appointed. The kindergarten now numbers about 100. Providing love and care for so many children is a great responsibility and the Church invites your prayers. Gradually parents are also being touched by the light and love of Jesus Christ. We continue to pray that the day will soon come when they consider worshipping and serving God together with us.

In other news from Tung-lo we were very sorry to hear of the sudden death of Doctor Chiou who had been attending Paul's English class. We have greatly missed his joy and enthusiasm, plus his many insights into the last 60 years of history in Taiwan and East Asia.

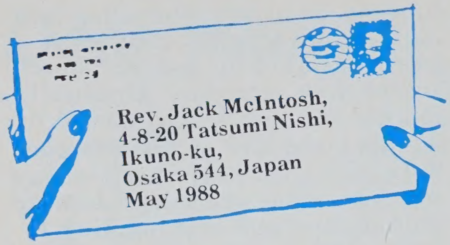
The big news in Taiwan these days is that we have a new President Lee Teng-hue. He became president in January when the "Chiang Dynasty" came to an end with the death of Chiang Ching-kuo, son of former President Chiang Kai-shek. President Lee brings a new hope to the 20 million people of Taiwan since he is the first Taiwanese leader to rule here in over 300 years! He is respected by everyone as a righteous and honest man of deep integrity. He was educated at Tamsui Middle School of the Presbyterian Church.

We are looking forward to our one year furlough in Canada.

Thank you for your continued prayer support. May the Lord daily reveal His presence to you and support you with His grace and steadfast love.

Yours in Christ,
Paul, Mary Beth,
Andrew and Peter McLean.

It's a boy! Mark Daniel McLean was born on July 3, 1988 in Toronto, Ontario. Best wishes to all.



Rev. Jack McIntosh,
4-8-20 Tatsumi Nishi,
Ikuno-ku,
Osaka 544, Japan
May 1988

In looking forward to the hearings at Osaka District Court on June 21 and July 26, I have had to get my thoughts in order. Having lived in mission for so many years, I have to look back to find clear answers to the question of why, in these times, I had to go so far as to persist in civil disobedience to parts of a law aimed at me and my neighbours in order to do mission with integrity. What's more, why did I resolve that witness to God's mission today could be served faithfully by challenging in courts the various administrative punishments turned against me and other Christian missionaries for such acts of conscience and solidarity? In presenting such reasons through my witness on the above dates, I trust there may be breakthroughs in awareness, in understanding, and in conviction, that will be good and true as justice is served.

The point at issue in this trial is first of all the Alien Registration Law (A.R.L.) which led to the present legal impasse. The injustices under this law and the humiliation and injuries committed against long-term, established residents of Japan (especially the third and fourth generation Koreans, Chinese and other Asians who are still designated as "foreign") are to be held up for accounting. Secondly, the challenge is to the Immigration Bureau's arrogation of absolute powers to itself in fulfilling its duty of administering the A.R.L. fairly, and to its abuse of privileged powers of free discretion in the name of the Minister of Justice under the Immigration Control and Refugee Recognition Law. To make the argument clear and objective, we have presented a slate of witnesses, but the court has chosen not to rule on their recognition. Instead, the judges have called for the personal statement of yours truly as the principal in the case.

That is the reason for the present extreme pressure upon the team to prepare a thorough, sound witness, in hopes of making recognition of at least some representative witnesses irrefutable. At the very least, I look forward to having equal time given to a public hearing of witnesses for the defense (e.g. Director-General of the Immigration Department; Chief of the Osaka Immigration Status Review Division). Preparations go on apace with the legal team of four lawyers plus one American legal consultant. They are being advised by a mission/action consultant group of Protestant and Catholic theologians and pastors. All the action is coordinated and supported by the J.H.M. Missionary Residence Right Litigation Support Committee. With so many partners and also opponents in this pioneering mission outreach in Osaka District Court, please understand my failures to participate as whole-heartedly in other action as we have in the past. Words do not suffice to express, on my own and my family's part, the heartfelt thanks for friends in hope, for fellow workers in struggle, for companions in the daily walk like yourselves. May God and many people bless, and be blessed in, the works of our hands.

The task is tremendous, and I am not sure to what extent I can meet the expectations of people, or serve well the will of God. I can only try my best. How may I represent clearly and simply in court the cries and sighs of Korean and Japanese friends? Would that I might share the hurts and the hopes of people who are so alive to me through the human history we have shared together. How may I show and tell to the judges, and to their judges, the people of Japan and the world, the way in which the one God of all peoples, the Lord of all times and circumstances, is reaching out, providing a way of dignity and freedom to his children wherever they may sit in court. To me, sometimes it has been the lives, the loves, the longings of people as people, and sometimes the quiet or awesome Word of God which have made living in mission so exhilarating, and so demanding. To be seen and known and enjoyed by people as one of the disciples and friends of Jesus is the highest vision of my new born youth, the simplest dream in my aging like a good wine. Imperfect as it may be, I hope such a witness attempted in Osaka District Court will declare the possibility of a special jubilee time of liberation, of justice, of reconciliation for all the watchers and hearers. I would ask your efforts in realizing and enjoying such times with the least and most distant among those in court and in wider community.

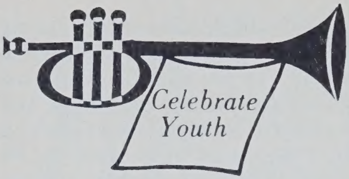
Shalom,
Jack McIntosh

Tapestry of Life

I wonder what the other side will be when I have finished weaving all my thread. I do not know the pattern or the end of this great piece of work which is for me. I only know that I must weave with care the colours that are given me day by day and make of them a fabric firm and true, which will be of service for my neighbour. Sometimes those colours are so dark and grey, I doubt if there will be one line or trace of beauty there. But all at once there comes a thread of gold or rose so deep that there will always be that one bright spot to cherish or to keep and maybe against its ground of darker hue it will be beautiful.

The warp is held in place by the master's hand. The master's mind made the design for me; if I but weave the shuttle to and fro and blend the colours just the best I know, perhaps when it is finished He will say "t'is good," and lay it on the footstool for his feet.

- Author Unknown.



A Leader's Conversation with God

Here I am again God ! I have so much I want to tell You !
Please listen to me! I really need your help!

You have given me so much in the past:
my family and friends, who cared for me and provided for my needs;
opportunities to learn, through study and experience,
about your world and something of what it contains;
so many opportunities to share in Your work
and help build the kind of world You want,
and establish the kind of relationships that will lead to peace.

I thank You for this.

But what concerns me now, God is the fact that I must pass on to
another generation the knowledge that I have gained,
and share my faith with them. This scares me, God!

Please God, help me to do it in such a way that they will find You for
themselves and that I won't get in the way.

Sometimes I am so emphatic and outspoken that I am afraid I turn
people off, and I don't want to do that where You are concerned.

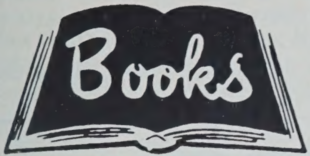
Young people today need You so much. They see so little that is truly
good, and worthy to be imitated. They have so little to choose from
in terms of people who are setting good examples. Even those who
say they are your followers seem to be letting You down.... I am afraid
that some of us don't stop to think about those who are following after us.
We want to 'do our own thing' and tend to forget that others
interpret our actions in terms of the things we 'preach'.

O God ! Help us so that we won't be stumbling blocks
in the way of those who are searching for You.

Help us learn from You and from one another. Enable us to see You in the
faces of all peoples as we share Your love with them.

Now its Your turn God! I'll try to listen to what You have to say to me
and learn from You!

Lois Powrie



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POSTAGE: First book -	$.50
Each additional book -	$.20

ALL THE SEASONS OF MERCY

by Diane Karay. Westminster Press, 1987. 134 pages. Cost $10.95.

You have been asked to conduct a worship service at a church meeting. Or it is your turn to lead in prayer in your own group, or dedicate the offering, or close with prayer. Or you like to pray more meaningfully in your own private room. If so, this book of prayers is for you.

The predominant theme running through these prayers is the never-ending, all-encompassing love of God as revealed in Jesus Christ and empowered by the Holy Spirit. God's mercy is described as splendid, inestimable, extravagant. His splendour is unfathomable, His gentleness unhurried. The writer reminds us of God's "transforming power - converting chaos to creation, Sarai to Sarah, Abram to Abraham, Saul to Paul, water to wine, and death to life." Miss Karay often mentions the wonders of creation but always with reference to God's dealing with His people.

The prayers follow the seasons of the church year - Advent and Christmas, Epiphany, Lent, Easter and Pentecost. Each season comprises four parts - calls to worship, (some unison, some responsive), prayers of praise, confession, and pastoral prayers. In addition there are prayers for all seasons which contain unison prayers, prayers of dedication, charges and blessings.

Most of the selections refer to passages in the Old and/or New Testaments. For those who use the Common Lectionary, there are references to it. At the end of the book there are the index of scriptural references and the Common Lectionary Index. By using these indices, you can compose a complete worship service.

I have used them in my own church and in my private devotions and found them helpful and enriching.

Mary Jack

WHY O LORD? PSALMS AND SERMONS FROM NAMIBIA *by Zephania Kameeta. Published by World Council of Churches. Cost $6.50.*

"Human rights are almost a luxury to us. We are struggling for human lives."

The Rev. Zephania Kameeta who made that statement in the course of an interview, is Vice President of the Evangelical Lutheran Church in Namibia. He considers himself "part of the suffering people of Namibia and part of their aspiration for liberation."

The writings included are born out of the reality of suffering and the longing for liberation. Their background is that of apartheid and the oppressive structures based on it. Their perspective is that of biblical faith which provides both the mandate and the courage to confront the structures of oppression. Folks - read this book - *Why O Lord?* Our concerns will be deepened for these ever present situations in Africa and many other exploited countries - but it may also awaken us to moral breakdowns right here in our midst.

This book is a challenge to all

people who believe Jesus Christ to be the Liberator of the whole of humanity to stand tall and be counted. Get up - Grow - Get with it.

We can be sure that Our Lord is always there ahead of us - patiently waiting!!

Vera Richardson

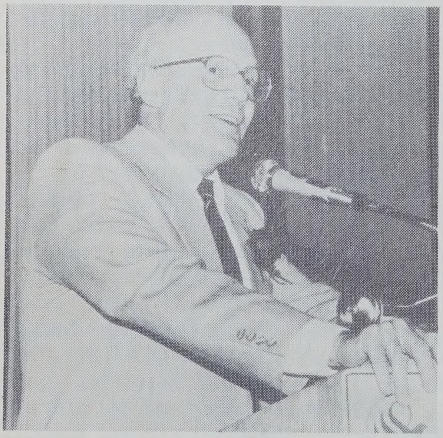
NEWS

MODERATOR, THE PRESBYTERIAN CHURCH IN CANADA

Toronto - The Rev. Bruce A. Miles, B.A., D.D., Minister of First Presbyterian Church, Winnipeg, Manitoba, for the past 25 years has been elected Moderator of the 114th General Assembly of The Presbyterian Church in Canada. The Assembly opened in St. John's Presbyterian Church, Toronto, Ontario, on Sunday June 5, 1988.

Dr. Miles was born and educated in Toronto. He graduated from Knox College, Toronto, in 1953. He has served his community in a variety of positions.

Awarded an honorary doctorate from the University of Winnipeg in 1973, Dr. Miles is presently active on the Ethics Committee of the Medical College, University of Manitoba and is a lay member of the Council of the Manitoba College of Physicians and Surgeons.



Dr. Bruce Miles

For the past 23 years, he has broadcast daily on Radio CJOB - A "Moment of Meditation." Three books of the meditations have been published. For the past six years, Dr. Miles has also been the author of the column in The Presbyterian Record, entitled "Meditation."

Married in 1952, Marni and Bruce have four children and one grandchild.

MISSION WORK IN KOREA CELEBRATED

One hundred years of Canadian mission work in Korea, 1888-1988, was celebrated in St. Andrew's Church, Toronto on May 29. Among those gathered for this special service were early missionaries from the Presbyterian and the United Churches; many Canadian Koreans; and Mr. and Mrs. James Farrow. Margaret Farrow is a grandniece of the Rev. Dr. James Scarth Gale, the first Presbyterian missionary to Korea. Dr. Gale was the foremost literary interpreter of the Korean mind to the western world.

The service was conducted by the Rev. Andrew Lee, Director of Korean Ministry, Board of World Mission. Guest speaker was the Rev. Dr. Chang Whan Park, Former Principal, Presbyterian College and Theological Seminary, Korea. A highlight of the evening was the music of the Toronto Korean Choir under the direction of the Rev. Dr. Chai Hoon Park, with organist Dr. HwaeJa Lee and pianist Jin Sook Chun.

Speakers noted that as a result of the missionary efforts 40% of the population of Korea today is Christian. A commemorative service was held on June 25 at St. Andrew's Church, Alma, Ontario in which a plaque was dedicated in memory of Dr. Gale.

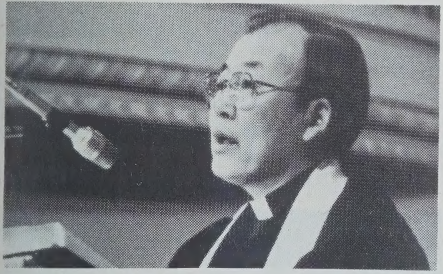


Photo: W. N. Stevenson

Rev. Andrew Lee

NIGERIA LAUNCHES ECUMENICAL DECADE (1988-1998): CHURCHES IN SOLIDARITY WITH WOMEN

The Institute of Church & Society, the research, conference and study centre of the Christian Council of Nigeria, launched the Nigerian National Chapter of the Ecumenical Decade (1988-1998): Churches in Solidarity with Women declared by the World Council of Churches, from 7th-10th April, 1988.

About 60 Christian Women from various church denominations and professions across the country, after a four-day intensive fellowship in worship, bible studies, paper presentations, group discussions and reflections on the theme "The Role of Women in Church & Society" resolved as follows:

(1) that research be initiated by churches into the conditions of women in both Church & Society in these areas: ordination of women into the priesthood; marital issues (e.g. widowhood; barreness; women in inter-ethnic marriages); spinsterhood; problems of the working mother; working conditions of women; unjust customs and taboos;

(2) that an intensive publicity campaign be carried out to raise awareness on the Decade especially at the grassroots;

(3) that the Decade be launched at state and local levels nation-wide;

(4) that a Women's Desk be established and supported at the Institute of Church & Society to monitor progress and co-ordinate activities on the Decade;

(5) that there be more concern by adult members of the churches for the spiritual and physical well-being of our youth who are largely neglected and consequently misled now;

(6) that Churches and civil authorities discard teachings, practices, structures, cultures, and laws that discriminate against women;

(7) that the overall development of women be pursued rigorously and fruitfully now and after the Decade, including intensive adult literacy programmes.

JOHN MILTON SOCIETY RECEIVES GRANT FOR YOUTH TAPES

A children's section will be a welcome addition to the John Milton Society for the Blind in Canada's Library-in-Sound. A $1000 grant from The Junior League of Toronto provides for Christian tapes for blind and sight-impaired children and teens.

"We receive many requests for tapes for young people which we can now respond to," says executive director Gisela Côté.

wms highlights

SYNODICAL NEWS

The 74th Annual Meeting of the **Alberta** Synodical was held in St. Andrew's Church, Lethbridge from March 24th to 26th.

The sessions opened Thursday evening with an inspiring Service of Word and Holy Communion led by the minister of St. Andrew's, the Rev. D'Arcy Wm. Lade. The meeting was conducted by the President, Mrs. Helen Willis.

Friday's sessions included an informative presentation on the CGIT. Mrs. Lois Klempa from the 75th Anniversary Committee of Council Executive brought some of the excitement about the Anniversary and gave a thought-provoking message at the banquet Friday evening on the subject of Mary Magdelene.

The Synodical of **Quebec and Eastern Ontario** met for their Annual Meeting April 13 and 14 at St. Andrew's Church, Carleton Place. The theme was "mission today and tomorrow".

Lois Powrie, Secretary for Children's and Teenage Work, spoke on the special place of children in the community of faith.

The Rev. John Bannerman, Kanata presented a building plan for Synod's Gracefield Camp.

Joyce Brunton introduced the speaker Mary Nichol who gave very interesting details of the past 40 years as a missionary in Nepal.

On closing day Mrs. Joyce O'Hara appeared as Queen of the 75th Anniversary marking the joining together of three groups which began as early as 1864.

St. Paul's Church, Prince Albert, hosted the 74th Annual Meeting of the **Saskatchewan** Synodical.

During the afternoon the Rev. Andrew Song was "interviewed" by Jean Cockburn on his ministry with native people at Mistawasis, Wahpeton and Crutwell reserves.

Guest speaker for the evening was Lois Klempa, chairperson for the WMS 75th Anniversary Committee.

Toronto and Kingston Synodical's Annual Meeting took place April 9 and 10 in Westminster Church, Sault Ste. Marie, with Mrs. Mary Jack presiding. The theme, "Purpose and Power of Prayer", was interwoven throughout the sessions and came to its culmination in the message given by Mrs. Daphne Stanley, wife of the minister of St. John's Anglican Church.

In their comments Lois Powrie and Lynda Reid, A.E.C., encouraged all present to 'Keep on Keeping on' in reaching their communities and their youth for Christ, and in supporting the spread of the gospel throughout Christ's world.

PRESBYTERIAL NEWS

The first annual meeting of the **South Saskatchewan** Presbyterial (amalgamated Moose Jaw & Regina Presbyterials) was held in St. Mark's Church, Moose Jaw, March 18 and 19. Theme "Open Doors"was based on Revelations 3:8. Mae Morris, President, presided.

Guest speaker the Rev. Richard Fee, on furlough from Nigeria, showed films and told of his work with the Presbyterian Church of Nigeria.

Agnes Hislop, Saskatoon, gave a very vivid description of her trip to Korea, Japan and Taiwan.

Sharon Scott, Regina, who is moving to Burnaby, B.C., was presented with a WMS Life Membership.

The Friday evening closing worship service and communion was conducted by the Rev. Keith Humphrey of St. Mark's.

1988 is a special year for the **Sarnia** Presbyterial marking 100 years of witness for Christ. Three celebrations throughout the year are being planned by the historian secretary, Dorothy Neal, and her committee. The Spring Rally held at St. Andrew's, Petrolia, on April 26 marked the first occasion. The theme was 'Carrying the Torch of Faith into the Second Century'. Guest speaker was Barbara Woodruff, Adult Secretary, who showed slides and told of her experiences visiting the USSR. With all women elders serving, the host minister and presbytery moderator, the Rev. Ian Victor, conducted a beautiful communion service.

"Dedicated to Change" was the theme for the 74th **Bruce-Grey** Presbyterial held in Durham Church on April 5th. The Rev. M. Tubb brought greetings and words of welcome from the host church.

Copies of the book "A Short History of Bruce-Grey Presbyterial" lovingly compiled by Rev. Fred and Anna Neill of Walkerton were available for purchase. Lois Powrie introduced the "Workshop on Missions with slides on ministry with children. After lunch members divided into several groups to discuss problems concerning children ages six to teens.

Diane Tubb sang two seasonal solos accompanied by Dorothy Taylor. Installation of officers took place with Knox Normanby conducting the worship service.

LOCAL NEWS

On Sunday, March 20, 1988 the Ten Days for World Development, **Fort Qu'Appelle**, Saskatchewan group held a Prayer Vigil Service to pray about each of the issues that had been studied on previous Sunday evenings. Ten Days, a group sponsored by Presbyterian, United, Anglican, Catholic and Lutheran churches, raises awareness through education of the issues producing poverty in the world and our own implications in it. The name was adopted originally to refer to a ten-day period each year in which special media, study and third world visitors were concentrated. Now most groups continue their work before and after the period which was brought to a climax by the Prayer Vigil at St. John's Anglican Church.

Dr. Ken McMillan, Minister-At-Large for World Vision Canada was the theme speaker at a Mission Conference in April held at Oakridge Church, **London.** The theme of the three-day conference was "Every Knee Shall Bow". Mrs. Marion Newby, Contralto Gospel singer was a feature of the program as was John Malinosky of "Athletes in Action". Workshops were led by Eleanor Knott, missionary from India, Joyce Hodgson of Youth In Mission and by representatives of the Navigators, the Sudan Interior Mission, World Vision Canada and the Canadian Bible Society.

At Knox Presbyterian Church, **Manotick,** Miss Mary Nichol spoke of her 40 years as a missionary nurse in India and Nepal. The Rev Gordon Kouwenberg addressed the conference on Church Growth and on establishing a new congregation in Orleans, Ontario. Special music was provided by residents of Harvest House and by the choir of the church. Dr. McMillan spoke on the theme "Hands Reaching Out" and the conference concluded with him speaking on "Invitation to Life" at a well attended youth service.

"Mission Today" was the theme at the mission weekend at Knox Church, **Leamington** where Dr. McMillan gave four addresses. The Rev. Thomas Kay, minister of the congregation served as a resource person for the conference. At a special meeting of the Auxiliary of the WMS on the Saturday afternoon Dr. McMillan dealt with the significance in today's world of the motto "The World For Christ".

Under the auspices of the Christian Education Committee and the three WMS groups of St. Andrew's, **Cobourg**, about 50 people of all ages came together for four hours to celebrate 1000 years of Christianity in the U.S.S.R.

On arrival, guests were invited to view some interesting displays and to write their own name tag in Russian letters. One item of the display was a huge banner showing the Russian alphabet in print and script.

Dinner (first course only) was pot-luck, both Canadian and Russian/Ukrainian food. Russian music was enjoyed during dinner,

Above: The Rev. Stephen Hay shares in closing worship.
Below: Participants puzzle over their names in Russian.

and then, by way of a sing-song, we were introduced to some new tunes to be used during the closing worship.

Following dinner, everyone was able to choose from a variety of activities, such as learning about Easter customs, making a model iconastasis, decorating eggs, watching a video on "Russian Fun for Children".

Closing worship began with a parade of the children and young people bearing the articles which they had made, and also the "badka" (Easter bread) to be blessed. Prayers and hymns of the Orthodox church were part of the worship.

The evening concluded with all enjoying the special dessert of "badka", cheese and fruit.

ANNIVERSARIES

Horning's Mills WMS celebrated their 100th anniversary, October 7, 1987. All members wore their centennial costumes.

President, Sheila Orchard opened the program and welcomed guests. Mrs. E. Franks, a veteran WMS worker from Collingwood, gave an Inspirational Devotional outlining the steps to follow in our work: Prayer, Service and Victory.

Marion Gallaugher sang a solo of her own composition, contrasting women 100 years ago and now. The women had a skit of a fictional WMS meeting of early days. Mrs. Barry Luxon gave a challenging message that God is the Same Yesterday, Today and Tomorrow.

Back Row: Beth Looby, Eleanor Bates, Bernice Irwin, Phebe Grainger
Middle: Yvonne Fawcett, Tena Fawcett, Jean Newell, Sadie Robinson, Sheila Orchard, Catherine Grainger
Front Row: Mrs. Williamson, Mrs. Jas. Ferguson, Mrs. Edna Henry

The afternoon climaxed with a lovely lunch and viewing of mementos and displays. We were pleased to have our Senior ladies Edna Henry, Maude Williamson and Maimie Ferguson with us, also daughters of former members, Mary Williamson, Mary Earle, Dorothy Smith, Mildred Lightheart and Nina Henry.

The Hildur Hermanson WMS Auxiliary of St. Andrew's, **Saskatoon** celebrated its 25th anniversary by conducting the service of worship on Sunday April 24th. Mrs. Marjorie Davidson, Mrs. Mary Grove, Miss Ina Watson and Mrs. Maureen Madeley greeted at the doors. Mrs. Norma Neil conducted the service and told the children's story. Agnes Hislop who has become a member of the group since her return from India and Miss Margaret Campbell, the first secretary, gave the message on how the offering to missions is spent.

At a coffee hour after the service a beautifully decorated anniversary cake was cut by the first president Mrs. Donna Watson and the present president Miss Helen Whitson.

Greetings were received from Miss Hildur Hermanson of Vancouver, after whom the group is named. The group was organized by Mrs. Bernice Adams and Miss Evelyn Murdoch in 1963.

Additions to Honorary Certificate List:

Mrs. Clarice Neill, Cornwall, Ontario
Jessie Grant, Toronto, Ontario

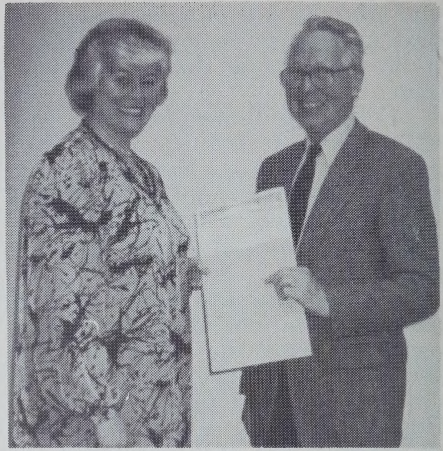
Highlight of Note: Centennial Quilt

In the early history of our church, the WMS made a quilt about every six months. The members bought the material, then with the help of children from the Mission Band, pieced the top and quilted it. Quilts were sent to Indian Mission Schools or given to needy families in the community, flood or fire victims. There is a note of a quilt being sold for $4.50.

To celebrate its 100th Anniversary members of Cooke's WMS, **Chilliwack, B.C.,** made this quilt with assistance of friends. The symbols portray activities over its one-hundred-year history. They represent - 1.The first Cooke's Church built 1888; 2.Going to church in the early days; 3.Mission Study; 4.Choir, adult and children; 5.Cradle Roll; 6.Sunday School; 7.May Pole; 8.CGIT; 9.Prayer meetings; 10 & 11. Burning Bush and Celtic Crosses; 12.Canadian Bible Society; 13.Easter; 14.Sunrise Service; 15.Thanksgiving; 16.Christmas; 17.Weddings; 18.Shrove Tuesday; 19.Guild Catering; 20. New church built 1965.

Thanks to friends who helped: Mr. and Mrs. Doug Durling, Mrs. Jessie Short, Mrs. Marion McKee, Mrs. Phyllis Payne, Mrs. Peter Warkentin.

GENEROUS GIFT TO SOCIETY



The Women's Missionary Society was the recipient of a generous gift recently when Mr. Dugald Henderson presented assets from the estate of Louise E. Henderson. These are to be placed in a memorial fund administered by the Finance Working Group of the WMS. Funds will be used for training in Christian education, medical and secular education related to the Christian mission of the church, and continuing education in the above fields including leadership development.

Mrs. Dorothy Ruddell accepted the gift on behalf of the Finance Group of the Society.

Mr. Henderson is the nephew of Louise Henderson, daughter of Mrs. Catherine Ewart after whom Ewart College is named.

Our readers write:

Dear Friends in Christ:

June Stevenson's article on her daughter's rabbit's death struck a chord in my heart; I still remember the little prayer my daughter wrote when her rabbit died quite a few years ago. Also the second story [*Home for Easter* by Elizabeth Nelson] hit home as my 93-year-old mother-in-law lives with us and I can relate to nursing homes; in fact the whole April issue is excellent!

The Glad Tidings and the Presbyterian Record are the only ties we still have with the Presbyterian Church and are eagerly read!

Greetings from beautiful B.C.

Mrs. J. Saunders

75th Anniversary Celebration
Western University, London, Ontario
May 26-28, 1989

INTRODUCING: Mary Malone - Keynote Speaker

Mary Malone received her Ph.D. in 1971 from the Department of Classics of the University of Toronto. Her Doctoral Thesis was entitled *Christian Attitudes Toward Women in the Fourth Century.*

Mary was Assistant Professor of Church History & Catechetics at St. Augustine Seminary and the Toronto School of Theology from 1977-1987.

In 1987, she left Toronto to become Associate Professor of Religious Studies at the University of St. Jerome's College in Waterloo.

Mary has served on many Boards and Committees. She was a member of the Canadian Bishops, Task Force on Women in the Canadian Church from 1982-83, President of the Ontario Diocese Directors of Religious Education from 1976-78, President of the Arch-diocese of Toronto Liturgical Council during the same period, and Roman Catholic member of Ecumenical Study Commission.

Mary is the author of several books and publications, among them *Who is My Mother?: Re-discovering the Mother of Jesus,* and *Living with Christ.*

We eagerly look forward to Mary's contribution at our Celebration in May. Please join us.

In Remembrance

Mrs. Agnes A. Ballantyne,
Avonton, Ontario

Mrs. J. G. (Christena) Stewart,
St. Andrew's, Beechwood, Ont.

Mrs. Myrtle Dunn,
First, Brockville, Ont.

Mrs. Christena McNeil,
Burns, Mosa, Glencoe, Ont.

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Clarkson Road,
Mississauga, Ont.

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St. Andrew's, Nanaimo, B.C.

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St. Andrew's, Perth, Ont.

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Knox, Walkerton, Ont.

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GLAD TIDINGS

OCTOBER 1988

Volume 64 No. 8 **GLAD TIDINGS** October 1988

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Thoughts for Thanksgiving

by Ferne Burkhardt

"Joy rises in my heart until I burst out in songs of praise to him.... Sing out his praises! Bless his name.... For the Lord is great beyond description, and greatly to be praised" (from Psalm 28:7; 96:2,4, ***The Living Bible*****).**

In a world that cares little, God has given caring people, a community of believers:
the wisdom and hope of the aged, models of Christian faith; the stability and sincerity of the middle-aged with their perspective of Christian life; the vitality and probing of youth who challenge traditions and hypocrisy; the love, laughter, and anticipation of carefree children.
In a world facing diminishing energy resources, God has given energy and resourcefulness:
to use the earth and all that God has created wisely, to do the work of God's kingdom, to be a neighbour to the friendless, a source of hope and strength to the sick and despairing.
In a world plagued with economic inequity, God has given
to the wealthy the privilege of giving,
to the needy the blessing of receiving,
to both the richness of sharing.
In a world where strife and disunity between races and cultures are rampant, God has given
inner peace and harmony,
a longing to extend this peace beyond ourselves
to heal brokenness,
to reunite fragmented facets of our society,
to share love and understanding.
For these good gifts, accept our heartfelt thanks, O God.

* * *

Thanksgiving day is only our annual time of saying grace at the table of eternal goodness. - Anonymous

Reflections on Central America

...corrugated shacks with no source of water...

Ray Hodgson's Journal...

Friday, Jan. 15/88: "Let justice flow..."
Miami was warm..when the sun was out, shining in the parkette where we waited for the next leg of our flight. Gradually warmer and gradually more Hispanic? Why am I so uneasy when I don't understand what's being said? How is my trust level? What am I getting into? Do refugees to Canada feel the same way?

El Salvador is a beautiful country from the air, but so different on the ground. A bumpy ride in a stuffy jeep--a time of firsts: young children playing dangerously (according to us) on the luggage belt at the airport, an 'unintentional' double-decker bus, Indian women carrying large bundles on their heads. And then the corrugated shacks of earthquake survivors with no source of water next to the rich, green cemetery with a flowing fountain--even in death the rich deny the poor basic rights.

Saturday, Jan. 16/88
Had a good breakfast--ordered in Spanish. Did I get it because I pointed?

Going to see Panchimilama (a refugee resettlement) was a physically shattering event--a 3 km. walk down a steep path through the jungle one way.The people want only the most basic human rights--by their standards, not ours. The water here is little more than seepage and a difficult hike to 2 catch-basins. The women in the camp wonder if life will get better for their children or their children's children? They have no expectations for themselves. The military sweeps through the area looking for older teens who are mysteriously absent.

On the way back we stopped at a very middle class fast food place with about 20 counters. Could be any mall except for the armed guards. Then we went to the hotel and showered. What about the campesinos? What do they do when they are hot and tired and hungry? I feel like an intruder.

Met with representatives from the Mennonite Central Committee and heard stories of personal courage in the face of human rights violations. They see two reasons for being here--being with the people in their pain and sending the message home. We are the ones who can say what others can't.

It is so difficult to win the campesino's trust--to lie is to live. The National Guard relies on two things--fear and disrupting relationships. They are determined to prevent grass roots democracy. If Christians in El Salvador are o.k. and not being bothered are they preaching/living out the gospel? How can you 'sell' the necessity for continued development to Canadians when things in El Salvador are getting worse?

Sunday Jan. 17/88 "Come and see..."
The dead hang heavy in the air. A Guatemalan general once said, "We will have peace here, even if it is the peace of the graveyard." The same holds true, apparently, in El Salvador.

The service at Zacomil was crowded--no age or gender gap here. It was the ninth anniversary of the murder of one of the priests. He was leading a youth Bible study retreat when he was shot. Some of the young people were shot as well. The pictures of the dead hung on the walls and the family of the priest gave testimony--about the event and about the faith that was strengthened. This was testimony! I am simultaneously angry and embarrassed at what passes for faith and worship back home. "Present your bodies..."--literally! Solidarity is holding hands, passing 'la paz', we are one in the Spirit. Spies, yet talk of justice and peace.

Emmanuel Baptist has a service that is easy to follow and traditional. But so many young people!

And so many have had to leave for Canada. The church is attached to a school and between kids and trucks it's pretty noisy. I'm beginning to believe that stained glass windows are to keep the world out--making a cocoon where we feel comfortable. Here, they know personally the price of the struggle for justice. Here it doesn't matter where you are on the theological spectrum: to be Christian marks you as communist. There are those, of course, who are allied with the status quo. There are those who will cry "Lord, Lord...."

At Fe y Esperanza (faith and hope), we learn that to be young in Central America is a 'crime': awareness leads to knowledge and knowledge leads to danger. But love must be extended to all, in spite of the danger. We saw where the bomb had destroyed the children's centre 1½ months ago. Those who planted the bomb left mines. The U.S. army cleared the mines because they were of American manufacture. While our guide was speaking a copter came in fast and low over the camp -- unnerving!

On the way back we ran into a regular army patrol--scary guys right out of "Apocalypse Now". It really pointed up the instability of the rural area. There were machine gun nests everywhere as we headed back.

We went out for an excellent meal -- punctuated by mortars and gunfire in the distance. O the pain, the blood, the tears in this beautiful country!

I am tired, yet the experiences keep coming like ocean waves. I want to be Canute and call a halt so I can work through what has already happened. How can I tell it as I see it back home?

Tuesday, Jan. 19/88 "I heard the voice of Rachel, weeping for her children..."

Visited the Mother's Committee for the tortured and disappeared. Disappearances are increasing and torture is getting very sophisticated. There is forced recruitment of youth into the Armed Forces, who get very little training before being sent to the hills. Their offices were bombed 28 May '87 during a presentation to the National Assembly on General Amnesty. J. says "It is not that I can give life back to my husband and child but so that killing of others will stop. That's why I am here. If we remain silent repression will continue. If we speak up perhaps the violence will diminish". G. says "To speak of our experience makes us remember--it is difficult. When each colleague tells her story it opens a wound that will not close."

Thursday, Jan. 21/88 Jer. 31:31; "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.
Zacomil is a base Christian community of about 2500 members. Since 1975, 621 members have been killed. They have 15 families living as refugees in Edmonton and other families throughout the world. One said, "What does the Bible say about the situation in which we live? We are not directly opposed to the government but question a system which is unjust. If you question the system you are engaging in a political practice but it's not our primary aim. Our experience is like that of the children of Israel in Egypt. The Bible is part of our daily experience and the promises of the Old and New Testaments are ours, too. We feel God's presence in groups, in community and together we can change the world."

I came away with a sense of renewed hope. What looked hopeless to me was seen by these people as a sign that, no matter what, God's love would not desert them. They were willing to witness to their Christian faith even if it cost them their lives.

Dr. Ray Hodgson is Program Director - Church & Society, Board of Congregational Life.

Light in the darkness...

by Iona MacLean

- Bombed-out offices of Mothers of Disappeared.

It was our first night in El Salvador. We were asleep finally, the noise of the traffic outside our hotel window losing the battle to our fatigue.

Suddenly, we were frightened awake by a whole new sound - military helicopters flying very close. In Canada we don't think much about helicopters, but in El Salvador they usually mean death. We watched from our beds as one came near our hotel and another hovered further away. Realizing that there was no gunfire or bombs coming from them and that perhaps we had overreacted, we settled back down and slept fitfully until dawn. It turned out that there was a military hospital near our hotel and these helicopters were probably headed there, perhaps carrying wounded or dead from the fighting in the hills.

Night and fear are closely

linked in El Salvador. All the things we would associate with the powers of darkness seem to be in control - greed, lust for power, repression, cruelty, death. There seems to be an all-out effort by the government and the military of El Salvador to extinguish the light of generosity, compassion, cooperation, justice and life. After eight years of civil war, preceded by generations of the few rich grinding down the many poor, freedom and justice are still only dreams and tension is in the very air.

We saw the signs of darkness there: people paying rent to live in a graveyard with no clean water not far from a rich person's cemetery with a beautiful fountain and an armed guard at the gate; a village accessible only by a three-kilometre climb down the side of the mountain whose only source of water is what seeps out of the side of the hill into a cistern and whose women spend hours each day during the dry season waiting for enough water to fill their jars; a refugee camp for displaced persons from the war in process of being turned into an orphanage whose kindergarten building had been bombed, fortunately when the children were elsewhere; soldiers in camouflage with painted faces heading down the road at dusk passing by houses and the refugee camp; a Catholic base community of 2500 members who have had 621 martyrs over the last 12 years; the Mothers of the Disappeared with their personal stories of horror and loss and their sickening photograph books documenting the activities of the death squads and the military.

But the signs of light that we saw were even more overwhelming: American church workers who live and work with the people in the war zones even at risk to their own freedom and lives because they are committed to the Biblical mandate "to do what is just, to show constant love and to live in humble fellowship with God" (Micah 6:8); the people of the Catholic base community that has suffered so much welcoming strangers into their midst, worshipping God with joy and profound faith, continuing to work with the poor because that is the work of Christ; a woman, whose son and daughter were both assassinated, still declaring that "God is with us" and a man, whose priest son had been killed, proclaiming that "the promise is ours - on which we build and, of course, on which you build - the kingdom of God. Together we can change the world"; Emmanuel Baptist congregation with 120 members and 90 employees to run a school, an orphanage, and a women's training centre; the courage of several thousand Salvadorans who have returned from refugee camps in Honduras to rebuild villages and lives shattered by the war; the hope and faith of Christian people that sustain them through the horror toward the future which they believe will bring liberation if not for themselves, then for their children or their children's children.

It is still night in El Salvador and fear is there. But courage and hope, love and faith shine out against the darkness. The people we met and countless others like them know the suffering of Christ; but they also know the resurrection and so carry on Christ's work, whatever the cost. They believe with their lives that "the light shines in the darkness, and the darkness has not overcome it" (John 1:5).

Iona MacLean is minister in Sarnia,Ontario. With her husband, the Rev. Glenn Cooper, and seven other Canadian Presbyterians, she visited El Salvador and Nicaragua in January 1988.

Hard lessons in reality...

by Olive Regina Anstice

Throughout the night a noisy rooster crowed eerily from a nearby holding. In my half awakened state, I seemed to hear the screams of imprisoned people being tortured, their only mistake was trying to help the poor or criticizing an unjust and oppressive system. Some were incarcerated, according to their friends, for no reason except that in the minds of soldiers a doubt lodged. There, in El Salvador, doubt does not have to be established by fact.

One of the hard lessons I learned was that none of the due process I take for granted here pertained. Why did the people celebrating a saint's feast in a little village turn and move away when a bystander tried to take my camera? Why, later, did worried friends tell me that, for my safety, I should have unresistingly let it go? Slowly I realized that the forces normally associated with law and order, the army and the police, do not guarantee anybody's rights there. You cannot turn to them for help; they are - as people repeatedly said - most often part of the problem.

- Olive Anstice with Ceconvi Orphanage driver, Ricardo.

Everywhere the soldiers strut. Many are young boys brutalized by a system that (under guise of the draft) sanctions their abduction and forces them to fight if no one can bail them out. A huge, huge army for a little country set to catch approximately 6,000 guerrillas who are seeking to overthrow the government. A force kept immensely armed by United States money poured in to uphold a "democracy" which in reality is a complete travesty of justice and order.

I lived there as a volunteer in the orphanage for seven and a half weeks and then joined a delegation of Canadian Presbyterians. Day after day the sad reality of El Salvador bore in upon me. People burdened by poverty (an estimated unemployment rate of 65-70% and no

- Residents of orphanage run by Emmanuel Baptist Church, San Salvador.

welfare); frightened by those who, in desperation, try to survive by stealing; men and women still labouring under the aftermath of the 1986 earthquake; all under the financial control of the 300 or so wealthy families; crushed by the unending war with the guerrillas; longing for the United States to cease its support of an unjust government so that at least they would be free, as several people said to me, "to create our own solution which could never be worse than this".

When the cock crew that night. I thought of Peter's denial and of Christ crucified. But thank God, the cross was not the final word and Jesus' identification with our lives does not end there. He brought to us also the resurrection hope of victory over suffering and death.

That hope is bursting through the agony of El Salvador. In the midst of the horror is the courageous witness of some churches in many denominations which proclaim a God of justice; the poignant witness of Christians who lay their lives on the line by speaking out and acting on behalf of the poor and the dispossessed.

It was her love for Christ that called the director to leave a well earned retirement following 40 years of teaching and to found the orphanage four years ago. It is her conviction that justice must not bow to fear that enables a woman lawyer in one of the most highly respected human rights groups to work indefatigably on behalf of the disappeared and the imprisoned.

I saw the same motivation in a group of women, earlier dispossessed by the army from their own homes who, after a time in an internal refugee camp, have gone bravely with their men to set up a communal farm in an arid and isolated area. Like so many others there, they took a long view echoing a biblical prophetic theme: "Our hope and the hope of our children for peace may not be realized, but we have faith that our children's children's future will be secured".

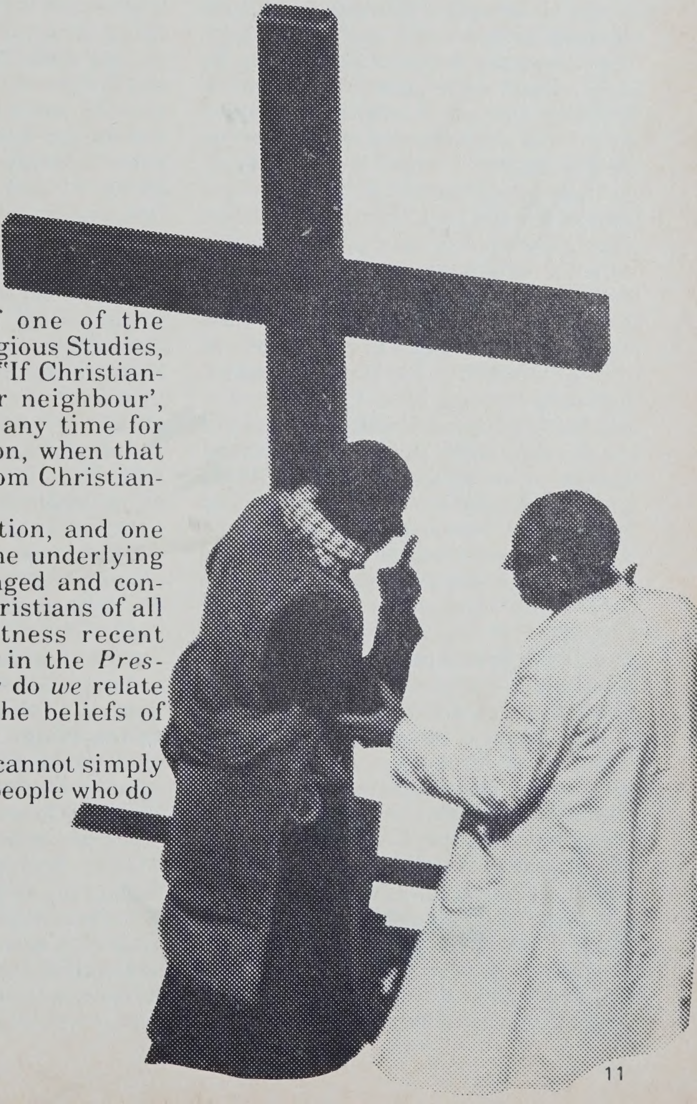
I think of a widow, employed by one of the church organizations, who rejoices that her children are grown and that she has time to encourage and strengthen the members of her denomination in their stand. I remember the brave Mothers of the Disappeared, each of whom spoke of immediate family members who had died in prison or whose fate is not known, who vigorously keep before the people the awareness of these wrongs even while they showed us their recently bombed former office.

God is at work in El Salvador. In a situation where institutionalized evil is kept in place by misdirected foreign funds, there are Christians who will not be silenced and, as always at times of martyrdom, each death or imprisonment strengthens the resolve of others to challenge injustice and to identify even more closely with the poor and dispossessed.

What can *we* do? Become knowledgeable and pray. Extend our love and help to Central American refugees already here. Consider privately sponsoring others who need to come. Consider visiting. Finally, respect the right of the El Salvadoran people to work out their own future (even if their plans do not always coincide with what we think would be best) and seek by whatever legitimate means we have to bring pressure to bear on the United States government to stop bolstering up an oppressive, militarized regime and to trust the El Salvadoran people with the responsibility of deciding their own future. May God strengthen us to act!

The Dilemma of Diversity

by Rosemary Doran



In the course of one of the classes I teach in Religious Studies, a student said to me: "If Christianity teaches 'Love your neighbour', why does it not have any time for my neighbour's religion, when that religion is different from Christianity?"

A perceptive question, and one which leads us into the underlying issue that has challenged and continues to challenge Christians of all times and places (witness recent debate on the subject in the *Presbyterian Record*). How do *we* relate what we believe to the beliefs of other traditions?

As Christians, we cannot simply ignore the millions of people who do not share our conviction about Jesus Christ or our perception of God. They, just as much as we, are part of God's creation, and whether our aim is to teach them or learn from them, we need first of all to know what they are all about. This involves being open to their cultural traditions and religious beliefs.

We might want to consider four possible responses to our dilemma:

1) Traditionally, Christianity has claimed to have the only truth, to offer the only way to salvation, to God. This is supported by such Bible verses as: "I am the way, the truth and the life. No one comes to the Father but by me" (John 14:6) or "...there is salvation in no one else [except Christ] for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). If this is our approach, then no other religion can be valid; non-Christian beliefs must be in error. Therefore, no further discussion is necessary.

2) Some people, who feel that (1) is too harsh, may opt to give some degree of recognition to non-Christian religions by seeing them as *incomplete revelations*. This means that those who follow such religions may have *some* concept of God and of God's activity in the world, but in Christianity we find the complete and final revelation, which makes all the others unnecessary. (The Muslim religion creates something of a problem if we go along with (2) because it appeared on the scene later than the "final revelation" of Christianity, and therefore has to be regarded as superfluous and invalid.) Support for the "partial revelation" approach may be based on the passage from Luke 4, in which Jesus reads from the words of Isaiah and announces that in himself the prophecy is fulfilled - after Christ, then, there is no more to be said.

3) Some Christians regard non-Christians, whose lives show commitment to love of neighbour, as really being Christian without knowing it. Karl Rahner, well-known Roman Catholic theologian, uses the term "anonymous Christian" for people like this, who may identify themselves as Hindu or Buddhist or Jew, but who practise in their lives what we recognize as Christian virtues. God's grace, then, is at work in such people, preparing them for eventual acceptance of Christ. A precedent for this approach may be found in Paul's discussion with the Athenians about their worship of the "unknown god" (Acts 17:22) where he perceives "that in every way you are very religious."

Dr. Joseph McLelland, in his article "What does Jesus is Lord mean today?" (*Presbyterian Record*, June 1988) notes in this context that the attempt by Rahner and others to grant "those outside the church the status of 'anonymous Christians' ... [is] commendable but misleading. Like Procrustes*, it stretches or lops off to make all bodies fit the Christian bed."

And we might add that while classifying those outside the Church as "anonymous Christians" may make Christians feel better, it may not be so acceptable to those who do not aspire to Christianity. What, for example, would our own reaction be to the Hindu viewpoint, which says that anyone who is sincerely religious - Christian, Jew, etc. - "is by the very fact of this religious sincerity *also a devout Hindu*"? (Robert C. Monk, Walter C. Hofheinz et al, *Exploring Religious Meaning*, pp 22-3). Nonetheless, for many people Rahner's category offers one way out of the dilemma.

*A fabulous robber who fitted victims to his bed by stretching or mutilation.

4) In recent years we find a new emphasis in the relationship between Christianity and other faiths - the emphasis on dialogue. In this development, Christians are encouraged to share what they believe but at the same time to be open to receiving new ideas. W.G. Oxtoby, in his book *The Meaning of Other Faiths*, outlines the evolution of dialogue from its early form of "debate or disputation, designed to win people over to one's own view" to its establishment in the 1970s as "a two-way exchange as distinct from the earlier one-way notion of witness" (pp72-82). We find a parallel development in the Church's concept of Mission - our missionaries now go out to other countries at the invitation of indigenous churches for tasks delineated by those churches. In the process of encountering persons of other faiths, they *share* their beliefs, not *impose* them, as was often the case in early missionary work.

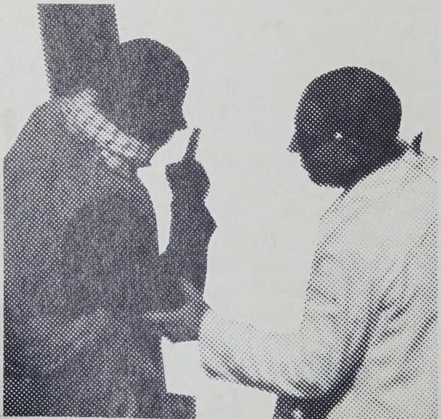
Faced with the dilemma, then, of how to relate to non-Christians, some people may want to use the tool of dialogue, of interaction based on listening to, and learning from, the other's viewpoint, as well as explaining and sharing one's own. One might argue that Jesus himself engaged in dialogue in his encounters with the Samaritan woman and with Nicodemus, among others, listening to what they had to say and answering their questions. With the response of dialogue, Christianity at least does other religious groups the courtesy of hearing them out and of not condemning out of hand what is sacred and important to them. It is good to note that the Presbyterian Church in Canada does accept this principle. The report of the Ecumenical Relations Committee to General Assembly this year draws attention to the Presbyterian contribution to the Canadian Jewish Christian Consultation and to a "modest donation" to the Hindu-Christian Dialogue, while one of our missionaries, Mr. Clarence McMullen, is Director of the Christian Institute for Sikh Studies in Batala, the Punjab.

Rev. Gunar Kravalis, in his article "Reform not Deform" (*Presbyterian Record*, March, 1988), while acknowledging certain reservations, writes, "Dr. McClelland is, of course, correct to counsel approaching those of other faiths with respect and humility and with an openness to learn whatever valid insights they might have to share. It is also important to promote mutual understanding between different religious groups wherever possible." The problem lies in whether or not we are content to leave it at that - to aim simply at greater knowledge and better understanding. In discussing the principle of dialogue Raymond Fung, evangelism secretary at the World Council of Churches, suggests that the Christian committed to dialogue is committed to sharing what he/she believes in. If that belief hinges on the idea that it is good for other people to become Christian too, then dialogue will lead to evangelisation. If, however, Fung continues, the Christian is not wedded to the idea of conversion of the other, then dialogue may not lead to evangelisation.

For many people this will seem like an academic, if not downright heretical, question. What else, after all, are Christians mandated to do, if not to "go to all peoples everywhere and make them my disciples"? Fung suggests, however, "...if in dialoguing with my Buddhist, Hindu and Muslim neighbours, I wish to tell them the story of Jesus, I do so not because dialogue equals evangelism. ...I do so because I believe in the story and in its importance, and that I must share with my dialogue partners what I treasure most.... ("Witness and Dialogue" in ECUVIEW [EPS])

Perhaps we catch an echo here of the *Living Faith* reference (p.27) to our relationship with other religions as being like "beggars telling others where food is to be found"? Fung continues: "Christians can make no claim on universal conversion to Jesus Christ. We can pray. We can hope. But we cannot lay claim to it. It is the exclusive domain of the Holy Spirit. What we can make our claim on is universal proclamation. This is a vocation that has already been passed on to us, one and all..." ("Witness and Dialogue"). By this view, then, Christians are called to proclaim, but not to convert - that is the realm of the Spirit. They are called to witness but not to judge - that is the realm of God.

It would seem, then, that there is no easy answer to our dilemma - we may opt for any one, or for none, of the four approaches outlined - but we do need to opt for something. It seems ironic that here in Canada, in response to the Biblical injunctions to care for the stranger, we have opened our doors to the refugees of the world and in so doing have invited an influx of new, and sometimes threatening, ideas and we may feel that to entertain any of these new ideas at all is to tamper with the very stuff our faith is made of or to call down the wrath of God on our heads.



Yet the Christian in dialogue with non-Christians is not being asked to give up his/her beliefs or to deny them. He/she is still free to be firmly convinced of the uniqueness of Christianity. Dialogue, however, does expose us to the many and varied concepts of God, humanity, sin and salvation which are found in other traditions and cultures. This can be both rewarding and enriching, for in entering into dialogue with others we explore the depths of our own belief and become better acquainted with what we stand for. We see our faith sharpened by the contrasts and strengthened by the similarities.

Roger Hooker, an Anglican minister in Britain, has said: "We...need other faiths in order to discover our own more deeply. I need the man who is different in order to discover who I am." (CMS Newsletter)

When the prophet Amos is conveying to Israel what God's judgment on that nation will be, he reports God as saying "People of Israel, I think as much of the people of the Sudan as I do of you...." Might we not say that God thinks as much of the Hindu, the Buddhist, the Muslim, the Jew, the Sikh, the Native Canadian as God does of us? Perhaps we can paraphrase the words of J.B. Phillips, used in another context, and say "Our God has been too small" - maybe God is bigger than we want to allow, bigger than we have ever dared to imagine?

75th Anniversary

Music leaders: Faye McMillan, left and Jackie Kelly , right from Havelock, Ontario.

Worship leaders: Rev. Peter and Mrs. Dorothy Ruddell from Thornhill, Ontario.

Photos: W.N. Stevenson

Pointers to Remember in Planning Programs

1. Programs must be of interest to those who attend.
2. They must be organized and follow a time schedule. Women are busy people and don't have time to waste.
3. Always be positive. Don't speak negatively of people, church, programs or poor attendance.
4. Have a cheery atmosphere. Use posters, banners, sayings, etc. to create a mood, theme, or pleasant surroundings.
5. Officers can take care of announcements and items of business via posters and handouts, thus saving lengthy and many times boring business meetings. (Keep business meetings short.) People can take notes and retain information much better if it is seen before them in writing rather than read quickly to them.
6. Involve as many women as possible in your programs. Shared responsibility builds attendance as well as leadership.
7. Speak from a prepared agenda. Appear professional, organized, and in control!!!
8. Don't be apologetic for things not going well or for lack of preparedness when you have failed to plan.
9. Remember variety is the "spice of life".
10. Take a took at the structure and format of your meetings and evaluate whether they could be keeping women away.
11. Dare to risk, try some new things, and be receptive to a new idea.

Mission Study 1988-89: ADDITIONAL RESOURCES

Additional Resources Available from the WMS Book Room

Study Kit: A Woman Named Mary Produced by the Women's Inter-Church Council, this kit makes an excellent study in itself. You must use it with the video which is available for rental from Communication Services. Participants explore various aspects of poverty as they relate to women in Canada. $6.00.

Poverty in Canada: A Discussion Paper by Dennis Drainville. Published by the Anglican Book Centre. 1983. Prepared for the Primate of the Anglican Church of Canada and the board of directors of Stop 103, Poverty in Canada is a 62-page booklet which gives a broad picture of poverty in Canada and its disturbing effects on our people. Moving beyond the dimensions of poverty in Canada, it addresses the role the Church can play in society, and then explores the roots of Christian social action in depth. $3.95.

Both the above resources are available from the WMS Book Room, Room 100, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. (416)441-2840 plus 50¢ postage and handling each item.

Audio Visuals Available From Communication Services

A WOMAN NAMED MARY - VHS - 20 minutes. Study guide included. This video is about the everyday problems of women around the world, examined through the story of one woman. Mary describes her struggle with the church and her faith, and also voices her concern about the future for underprivileged women. May be used separately or with the kit by the same name from the WMS Book Room which is advertised above.
Order from Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. $4.00 or AVRL membership.

Additional Resources Available from the Resource Distribution Centre

"You Are There" Bulletin Inserts. Produced by the Board of World Mission: Poverty No. 40/0000/207, Inner City No. 40/0000/208. No charge.

Ah-hah! A New Approach to Popular Education by GATT-Fly. Produced in 1983, the goal of this resource book is to help a group do its own economic, political and social analysis so that the group or its members can be more effective in the actions they take to achieve social justice. An innovative approach to learning in use across Canada and in the Third World. $6.50 plus 6% handling. Quote #20/1876/002

Both the above resources are available from:
Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ont. (416) 441-1111. Order by name and number. State quantity desired, congregation, Presbytery and account number (if applicable).

Audio Visuals Available From the National Film Board

Left Out Children/Youth. This 25 minute film shows how one girl learns to cope with difficulties caused by her father's unemployment. Contact your local Film Board office for details.

No Way, Not Me Adult. 29 minutes 1988. One of a developing series on the feminization of poverty. The shocking statistics of poverty in Canada, especially as they relate to women, are brought out as a woman speaks to teenagers. No. 87 104.

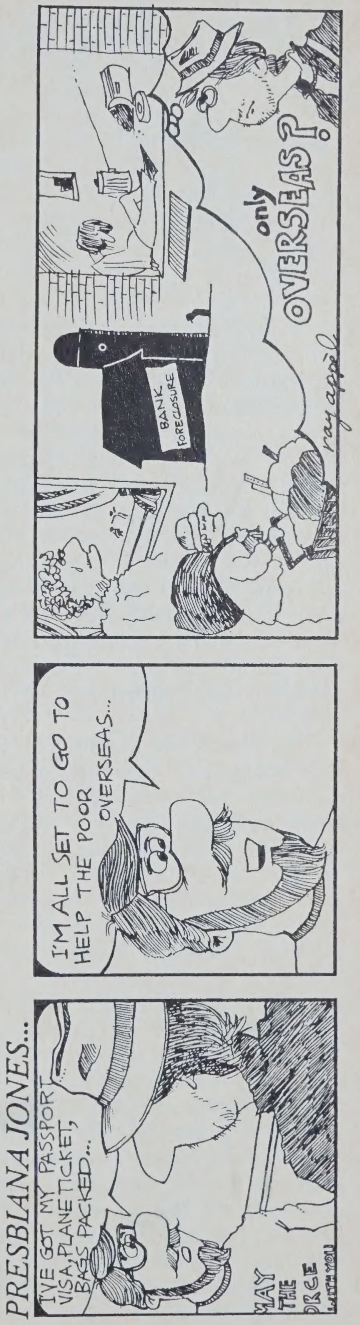
Government Publications

Poverty Profile 1988 A Report by the National Council of Welfare. Packed full of statistics and facts. Includes a definition of poverty, trends, incomes and earnings and figures relating to families, women and children. An excellent resource if you plan to delve deeply into this issue. Available free of charge from the National Council of Welfare, Brooke Claxton Bldg., Ottawa, Ont. K1A 0K9 (613)957-2961.

Government Publications - Studies on poverty in Canada relating to children, single parent families, elderly; statistics on welfare, employment opportunities, pensions; organizing for social action are available free of charge from the National Council of Welfare, address above. Write for a list of publications.

Food Banks and The Welfare Crisis by Graham Riches. Published by The Canadian Council on Social Development. 1986. This comprehensive work looks at the origins of food banks in Canada from 1981, and outlines in detail their growth and spread. Riches argues that food banks represent more than an upsurge of charity in hard times, they are the signposts of the collapse of the social safety net. Popular notions about hunger, poverty and the adequacy of the welfare system are challenged.

Available from: Canadian Council on Social Development, Publications Department, 55 Parkdale Ave., P.O. Box 3505, Sta. "C", Ottawa, Ont. K1Y 4G1 (613)728-1865 Please send $12.95 plus 10% postage and handling.


PRESBLANA JONES...
I'VE GOT MY PASSPORT, VISA, PLANE TICKET, BAGS PACKED...
MAY THE ORCE WITH YOU
I'M ALL SET TO GO TO HELP THE POOR OVERSEAS...
BANK FORECLOSURE
only OVERSEAS?
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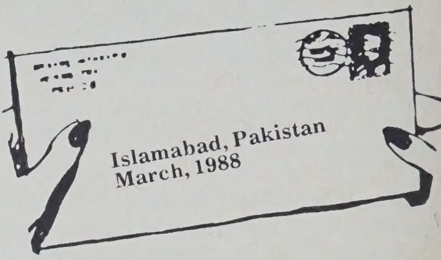
Dear friends,



Islamabad, Pakistan
March, 1988

It seems appropriate that your wandering WMS member in Pakistan should break her long and inexcusable silence by sending greetings on "Pakistan Day" - March 23 - a national holiday which commemorates the passage of the famous resolutions of the All India Muslim League at Lahore on March 23, 1940, when a categorical demand was made for a separate and independent state for the Muslims of the Sub-continent. The first constitution of Pakistan was also promulgated on March 23, 1955.

So much for history.... Perhaps it is because in this part of the world we hear so much about "Muslim brotherhood" that I have been thinking a great deal lately about "Christian sisterhood". Yesterday's mail contained my March "Glad Tidings" and as I picked it up and read it through I was right back there in Stittsville with you all -- perhaps even sharing in the Easter Worship Service written by another 'Christian sister', Norma Proudfoot, a good friend from another CIDA project in Zambia back in 1970. It was also a real thrill to see 'Sister' Margaret Boyd's friendly face greeting me from within its pages and to read the account of Ottawa Presbyterial Fall Rally in the WMS Highlights section. I enjoy each and every issue of Glad Tidings, but this one was a real treasure and surely helps strengthen and enrich our 'sisterhood'. If I can't be there to share in person, this is surely next best.

On the 'sisterhood' theme, every Tuesday afternoon sees 'Sister Jean' walking the few blocks over to the 'katchchi abadi' where I provide moral support for a young Pakistani health worker while representing the British lady doctor who has been ministering to the health needs of the people who inhabit this katchchi abadi. And what is a katchchi abadi you ask? Well, you'd really need to see it to believe, but basically it is a slum, Pakistan style. There are 10 such areas in and around Islamabad, but I can tell you a little about the one I am becoming familiar with.

The city is interrupted in many places by ravines caused by erosion over the years. The runoff from the nearby hills has created small canyons, some of which have been made into attractive parks and playgrounds, but others have been taken over by people who are desperate for a plot of land on which to build a home. A one-room mud hut is erected, more follow and soon they climb the sides of the ravine -- becoming home to the community of Christians who have been converted from Hinduism. As Hindus they had belonged to the lowest caste -- sweepers.

As you will remember from our

study on India, the caste system in India was officially discarded in 1947, but some changes come slowly and, therefore, this community is commonly known as the "sweepers' village" and the people living there supply the city with men and women willing to do those menial tasks which people of a higher social order find demeaning. Don't ask me why or how these former Hindus found themselves in or came to Pakistan -- the Muslim state created when India was divided. They speak Punjabi, so presumably they had been living in the part of Punjab Province which was included in the Pakistan boundary. I am still learning and have many as yet unanswered questions myself.

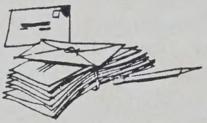
Now as you also know, millions of this world's people live in some type of mud (adobe) house, and it can be quite well suited to local climate and conditions - cool in summer and easily heated in winter. Such homes, however, do not lend themselves to basic plumbing, sewage, heating or electricity -- even if the city agreed to service them. Keep in mind that we are talking about the relatively new capital city which was professionally planned to be the showplace for the 'new' state of Pakistan. This community of mud huts, obviously, is considered illegal housing and most definitely not part of the capital city's plans; therefore, none of the basic services have been supplied. Somehow over the years some bold and ingenious souls have tapped the nearest hydro pole and helped themselves to a line giving one outlet per house to accommodate one single, luxury-creating light bulb. Someone with a grudge must have complained because about 6 weeks ago the powers that be cut off all electricity and darkness has reigned ever since.

Now mud huts without basic services are not at all unusual in this country's rural areas where the majority of Pakistan's population lives. The Afghan refugee camps between here and Peshawar constitute mile after mile of mud huts which no doubt seem quite luxurious after the initial tent village where they are first accommodated on their arrival on this side of the border. No, within the context of a rural, pastoral village setting they seem quite compatible, but viewed within the context of this well-planned city, with rather palatial homes on either side, the impact is powerful.

But to get back to my theme of 'sisterhood'.... Through my weekly visits to one of the larger huts (which the people themselves built especially as a clinic), where the Pakistani health worker gives her lesson in basic hygiene, nutrition, child care and so on to 15-25 illiterate mothers, I have come to regard (and be regarded by, I hope) these women as Christian sisters. The scene is usually chaotic as they file in with at least 1 baby on their hip, another obviously on the way, and goodness knows how many running about outside. They sit or hunker down on the dirt floor which may or may not be covered with pieces of old carpet or cardboard, salaam and greet one another and me in Punjabi and eventually settle down to listen. Occasionally some of the older children's curiosity will get the better of them and they will gather at the doorway, effectively shutting off our only source of light and must be shooed away. Restless or crying babies are nursed, mother and baby covered modestly by mother's dopatta (the head/face scarf which has 101 uses) and we carry on. We have been leading up to next Tuesday's lesson on family planning, but the fact that a young woman already has 4-6 healthy children doesn't necessarily mean she (or most likely her husband) is ready to do something about it. The increased number of healthy children brought about through medical ministry leads to other problems.... However, I am seeing a real 'sisterhood' among these women, obviously supporting and caring for one another. I am currently promoting the possibility of a literacy program for this group, or one like it, funded by the Canadian Women's Club. None of 'my' group have ever been to school and they have no hope of any of their children going to school. I will know at the May meeting of the C.W. Club whether the women approve or not.

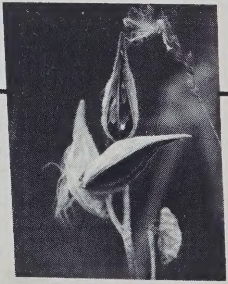
Monday mornings I attend a women's Bible Study where approximately 25-30 women from any Christian background or following meet for fellowship and study. I have been very impressed with the support these 'Christian sisters' provide for one another -- not just through prayer but in very practical ways. It has been my personal experience that my periods of greatest spiritual growth have been those times when I was involved in a women's Bible Study group. There is something about being part of the fellowship of 'Christian sisters' which is spiritually strengthening and practically supporting, and I thank God for having known it with you and now here in our temporary home.

Sincerely,
Jean Crabbe



Thanks have been received from Yu-Shan Theological College for a gift from the Christian Literature funds of the Society to the graduating students for books to use in their ministry. Principal Bill Estelle writes, "I trust that your interest in this part of the Lord's work in Taiwan will continue. This is a ministry that will help them much in their ministries for the Lord.

"...We do not discriminate against the women - all graduates, of the three departments, whether male or female receive that same amount of money for book purchases. We have just about 50% of our student body who are females, with some in the Theological program and then only females in the Christian Education and the Christian Music departments."



GLAD TIDINGS

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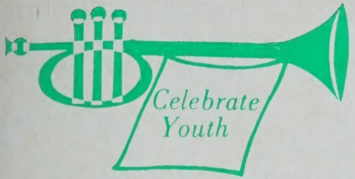

Mission Study 1988-89

As you all know by now the mission study themes for 1988-89 are:

Geographical - "South Africa"

General - "Poverty in our midst"

Emphasis for Children - "It's Hard Not to Worry"

The reading book for children, "It's Hard Not to Worry" by John M. Barrett contains stories for children about poverty. One thing I like about this book is the study and action section at the end of each story. This gives suggestions for questions families might discuss together as they share in reading the stories. It is a down-to-earth book which makes one aware of the way worry rubs off on children.

Another thing I like is the way the stories are written without identifying particular locations for specific problems. This makes it possible for children and leaders to locate where a similar situation exists...maybe on the next street, the next farm or right where they live.

The packet also contains a teacher's guide, a 'poverty' board game (specially created for this Canadian study packet), and the Canadian supplementary material consisting of the Offering Project resources. Cost $12.50.

Emphasis for Youth - (1) Poverty in our midst (2) South Africa

This is the first time in a number of years that there have been two packets available to youth groups.

(1) "Keeping Covenant with the Poor" is the title of the Study Guide included in the packet for use by Youth Groups. This book contains suggestions for at least 4 sessions along with some special sessions dealing with "Women in poverty"; "Racism and Poverty" among others.

The packet also contains - a "poverty" board game (specially prepared for this study) and the Offering Project and supplementary materials. Cost $8.00.

(2) The "South Africa Youth Packet" contains copies of "Torch in the Night", "Worldview Magazine *South Africa*" issue, the Offering Project materials along with some other supplementary resources.

"Torch in the Night" is a compilation of Worship and discussion resources prepared by the people of South Africa. The "worship rituals" as they refer to them contain many interesting suggestions for truly experiencing the feelings of South Africans as they live with apartheid. You can understand the hostility and anger at having to live with the injustices and terror that such a system creates. This book may appeal particularly to older youth.

The magazine "Worldview - South Africa" gives some good suggestions for use with younger teens. Put the two books together and I think you will find it useful for one age group or a group which is mixed in age. Cost $10.00

This year you have an opportunity to choose which topic you will study or perhaps you can plan to do both.

Lois Powrie

Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

FOOD FOR ALL SEASONS *by Anne Hay and Keith Whittingham. Published by Anglican Book Centre, Toronto. 125 pages. Price $14.95.*

Have you ever thought of buying a cookbook as a resource for Christian Education? Did you know there is a cookbook that describes itself as containing recipes for the Christian year rather than just the usual seasonal recipes. The authors of "Food For All Seasons" have combined in a very informative fashion a series of recipes, and a lot of information about the cultural, historical and biblical background related to certain dishes. For example, I was surprised to find out that the "croissant" did not originate with French bakers. Instead it came from the bakeries of Budapest as a result of a seige of that city by the Turks. The bakers heard the Turks tunneling under the city and their quick action in reporting this saved the city. To commemorate this event and their action they were allowed to bake a special pastry in the shape of the crescent on the Turkish flag.

Many other little bits of information like this appear in a side-bar beside the recipes. There is even a recipe for dog biscuits - for your pet. At the end of the book there is a section devoted to the "Liturgy of the table" that includes many prayers and blessings which have been used down through the years.

I am really looking forward to trying some of these recipes myself and learning more about food associated with the Christian Year. I hope others will try them too.

Lois Powrie

REMEMBER THE EAGLE DAY *by Guenn Martin. A Lewis Honor Book Published by Herald Press, Scottsdale, Penn., 1984. Paperback Price $6.95*

Melanie La Rue, age 12, and an only child, lives with her parents in Anchorage, Alaska. She adores animals, has several pets including her favourite, a big strawberry roan horse with blonde mane and long flowing tail. Melanie is also an avid reader, enjoys her school, her friends and life in general. When her parents buy a commercial fishing site on a small island life changes suddenly. There is explicit and most interesting information about commercial fishing.

Melanie meets Long Jake, a tall, thin man, owner of the island, considered strange by the other inhabitants. He is terse, unfriendly and always has his shotgun at hand. Melanie is a very kind, generous, loving girl and takes him a bag of cookies, because she felt God wanted her to do this. A warm friendship develops. Long Jake is actually a Ph.D., a University professor, author, lecturer, with a great knowledge of birds - especially eagles. They watch the parents teaching young eagles to fly (hence the book title), an absorbing lesson for Melanie. Later, Long Jake tells Melanie of his inconsolable grief when his wife and only child Jennie - who would be her age - died in their house fire. He had left Minnesota immediately, coming to Alaska and refused to accept their deaths. Melanie brought back memories to Long Jake who asked her to call him Grandpa Jake.

Through her faith, great love and concern for him, she restored Grandpa Jake's faith in God. A beautiful story of loving, caring people. For teenagers, great-grandparents and everyone in between.

Margaret M. Alexander

COMMON SENSE CHRISTIANITY *by Ralph Milton. Wood Lake Books Inc./Novalis. Price $9.95.*

The central concern of the book is perhaps expressed in the author's statement that he hopes the book will be a useful resource for people who want to know about the Christian faith, but who have little or no religious background.

Your religion can be internally and personally one of the most meaningful forces in your life. Chapter 3 entitled *Who is Jesus* is one of my favourites. The author says the centre of the Christian faith is Jesus and that each time a person discovers the Christian faith, the story of Jesus is enlarged and enriched. The following pages give the novice an idea on who Jesus was and what he was about, a look at what he did, and how we can listen to what he said.

Milton appeals to everyone's desire to be good family members, concerned citizens, and engaged in meaningful work that will improve the quality of life for ourselves and everyone else.

Ralph Milton's book encourages people to think for themselves, to consult their own consciences, and to think freely in religious matters.

The author writes with candor and humour, skillfully weaving familiar situations into the text. The book will appeal to both clergy and laity.

Judy Lee

Now Available:

MY OCEAN LOVE AFFAIR *by Soon K. Hong. Published by Soh and Soh Publishing and Ki-min Sa, Seoul, Korea. 1988. Price $10.00.*

Readers will welcome this treasury of reflections which the author has written as a result of many year's fascination by the ocean and its myriad life forms. Soon Hong takes the reader on a spiritual journey with which one can easily identify.

For samples of his work see Glad Tidings May 1988 pp 10,11 and January 1988 pp 3,4.

MISSION STUDY RESOURCE:
BORN OF THE SUN *by Joseph Diescho. Friendship Press. New York 1988. Price $7.55*

This novel takes us on an odyssey with Muronga, a young father from a Namibian village, as he makes his way from his village to the gold mines of South Africa. With him we experience a first ride on an airplane and on a train. We move from a state of bewilderment through humiliation and anger to determination.

While our travelling experiences with Muronga are vicarious, the emotions this story evokes are very real. It is a novel well worth reading for its own sake and even more worth reading if you want to deepen your understanding of the lives of black people in South Africa.

Barbara Woodruff

NEWS

HONG KONG: ECUMENICAL COUNCIL HEAD RESIGNS

This item is based on reporting by David Lin

HONG KONG - Kwok Ngai-Wang, general secretary of the Hong Kong Christian Council, has resigned effective September 1. His action follows tension between the council staff and its executive committee related notably to the role of the church in socio-political issues.

Kwok's three-year term goes till the end of next year. Christians, he said, "must speak up for what we stand for on socio-political issues even to the point that it is sometimes against the wish of the authorities. ...The church has to speak against injustice in society."

But, he said, some favour a different approach - that Christians be "silent and not ...displease" the authorities - particularly on issues related to 1997, when this UK colony reverts to China. Kwok said a democratic government, directly elected by the people of Hong Kong, is vital for the post-1997 period to "assure our freedom and basic human rights, including the freedom of religion." [EPS]

LUTHERAN CHURCH NOW CANADIAN

On May 19th, 1988, Canadian Lutherans took an historic step forward in Canada's religious community as The Lutheran Church - Canada became a self-governing Canadian church.

One thousand Lutherans gathered in Winnipeg, Manitoba from May 18th to 21st to declare the Canadian presence of approximately 100,000 members across Canada. These congregations, formerly a part of the Lutheran Church - Missouri Synod, take up the challenge for mission and ministry within and beyond Canadian borders.

Lutherans make up the world's third largest Christian denomination with 70,000,000 members world-wide, but all Lutherans are not the same. The Lutheran Church - Canada has a strong doctrinal position that the Scriptures, the Old and New Testaments, are the inspired, written Word of God - the rule and norm of faith and practice. The other major Lutheran denomination, the Evangelical Lutheran Church in Canada, was formed in 1986 when two Lutheran bodies merged.

Headquarters have been located centrally, in Winnipeg, Manitoba.

RELICS RETURNED TO ORTHODOX

MOSCOW - The Soviet news agency Tass reports that relics and other church items have been returned to the Russian Orthodox Church from state museums in the Kremlin. Among the relics returned are those of the apostle Andrew, George the dragon slayer (patron saint of Moscow), and John the Baptist. Also included is material venerated as part of the cross on which Jesus was crucified, the robes of Jesus' mother and the evangelists Mark and Matthew, and the stone used to seal Jesus' tomb. The handing over of the relics was shown on Soviet TV. [EPS]

'WOMEN IN INTERFAITH DIALOGUE'

TORONTO - About 60 women from Africa, Asia, Europe, the Middle East, Latin America, the Caribbean, and North America (the largest contingent) gathered here (5-12 June) for the first-ever global conference on and for 'women in interfaith dialogue' organized by the World Council of Churches.

They came from nine religious traditions - Jewish, Islamic, Buddhist, Hindu, Sikh, Baha'i, Christian, Native North American, and Goddess.

They met in a city which now itself is increasingly conscious of the need for active interfaith relations. In an evening tour of the city, conference participants were the guests of a Chinese Buddhist temple, a mosque, and a synagogue, all close to each other.

Conference moderator Diana Eck, spoke of the need for women specifically to share their faith experiences in a world where religious traditions have been mainly shaped by men, though largely preserved and practised by women. Eck, professor of comparative religion and Indian studies at Harvard University, observed that in the emerging world household of faiths, women have unique gifts to bring to the household arts of living peaceably together.

Introducing themselves, none of the women claimed to represent whole communities. Each gave her personal story of how her faith allegiance either chimed in or clashed with her self-understanding as a woman. Many testified that in the fundamental tenets of their faith they find affirmation of their female nature, but that in the practice of religious institutions they feel relegated to the role of 'second-class adherents'. [EPS]

Retirees Report:

Ellen Douglas writes from Kiwanis Care Centre, New Westminster, B.C. that she is very comfortable and happy there. "On my own I can do very little but very kind friends and family take me out occasionally", she says.

Since Ellen's eyesight is too poor to read, she enjoys recorded books from the local library. An electric wheelchair enables her to visit a lovely garden nearby.

Miss Douglas has been retired since the 70's after serving first in the Bhil field, India from 1930 to 1951, as Hospital Visitor in Vancouver and New Westminster until 1961, then as Deaconess for the Presbytery of Westminster.

wms highlights

SYNODICAL NEWS

"Spectators or Players" was the theme of the 74th Annual Meeting of **British Columbia** Synodical. The opening worship was from Matthew 4.

The meetings were divided into 5 Acts: Act I included reports, book reviews and business; Act II which followed the evening meal made the Passover very real as Miss Edge gave a presentation of the Passover feast before a closing Communion Service; this was followed by WMS 200, related to the 75th Anniversary and presented by Special Guest Lois Klempa; Act III began with morning worship by the Rev. Elizabeth Forrester followed by Bible Study dealing with Holy Week; in Act IV Presbyterials presented skits describing events in their history; and Act V featured Cathie Nichol of Inter-Varsity Christian Fellowship.

The 41st Annual Meeting of **Hamilton and London** Synodical was held April 19 & 20 in St. Andrew's Church, Windsor. The Theme was "Footsteps to the Future". President Mrs. Margaret Ford presided. The Rev. Wendy Paton was moderator of a panel on Mission Information with Anna Lee on Chinese ministry in Windsor, Mary Jane Bisset on extension work in Hamilton Presbytery and the Rev. G. Doran speaking on the Hungarian ministry in Windsor.

Dorothy Ruddell, Treasurer, Council Executive was guest speaker, tracing the life of the WMS down through the years. Three Early Bird Tours were held before the meeting began.

- Evelyn Murdoch, Dorothy Ruddell and Helen McLeish at Hamilton & London Synodical.

St. Paul's Church, Prince Albert hosted the 74th Annual Meeting of the **Saskatchewan** Synodical. Highlights included the Rev. Andrew Song interviewed by Jean Cockburn in his ministry to native people.

The evening's guest was Lois Klempa of Montreal representing Council Executive. who spoke on Mary Magdalene "Good News Woman for Us All".

PRESBYTERIAL NEWS

"Coping with Life's Realities" was the theme for the **Ottawa** Presbyterial retreat held at Stewart House, Pakenham, Ontario, April 29 - 30. The subject was well analyzed and explored by guest speaker, Dr. Emily Gear Berkman, gynaecologist, surgeon and Bible teacher, and by lively discussions.

Devotions based on Psalm 91 and Warren Wirsbe's book "The Bumps Are What You Climb On" were presented by Agnes Hanson, Marion Rae, Helen James and Margaret McKenzie of St. Paul's.

The 74th Annual Meeting of the **Kootenay** Presbyterial was held February 6th at Knox Church, Cranbrook. Guests were Margaret Walker, President of Synodical and Ivy Howard, A.E.C.

The Rev. Neville Jacobs' opening address was based on the theme "Lord, Teach us to Pray".

Miss Howard showed the film "The Church in Russia" and entertainment was provided by the Jr. Girls Choir of Knox Church, under the direction of Mrs. J. Connally.

Photo: Frances Rivers

- Ethel Sutcliffe, past president Kootenay Presbyterial being presented with a volunteer pin at a Canadian Cancer Society dinner.

Mrs. Grace Jess, Oshawa, President of Council Executive who visited the Middle East at the invitation of the Christian Churches there, held her audience spellbound as she used slides to describe both the beauty and the tragedy of the area.

The **Peterborough** Presbyterial met in St. Andrew's Church, Norwood. Mrs. Jess led in Bible Study based on God leading the children of Israel out of Egypt.

Mrs. Faye MacMillan, Havelock and Mrs. Jackie Kelly, Norwood led in very enjoyable sing songs.

Mrs. Holly Hall, Centerville presented a Bridal Fashion Show. describing the wedding dresses of each decade since 1914 and including WMS history. Mrs. Marion Hay, Burnbrae modelled a 1933 wedding dress.

The Spring Rally of **East Toronto** Presbyterial was held in St. Luke's Church, Oshawa, Ontario, May 4th. Mrs. Jean Dancey, President, welcomed everyone. The devotion, based on "Hope", was conducted by the Lawrie Cormack WMS group from Knox Church, Oshawa. Dawn Flett of St. Luke's sang a beautiful solo "Gift of Love".

Mrs. Grace Jess, President of Council Executive showed slides of her trip to the Middle East with the World Council of Churches.

The Rev. James McKay of St. Luke's, closed with prayer.

The 74th Annual May Rally of **Glengarry** Presbyterial was held in St. Andrew's Church, Martintown, Ontario on May 25th. The theme of the meeting was, "Share these gifts which you richly enjoy" taken from I Timothy 17-19 R.S.V.

Three women over 90 were present: Mrs. Nellie McMaster, Finch, Mrs. Bella MacIntosh, Dunvegan and Mrs. Joanne MacLean, Maxville.

Following dinner a Life Membership Certificate was presented to Miss Agnes Milloy, and corsages to Mrs. Vanderwal, a past president and to Mrs. Fresque, president for their contributions and interest in the Missionary Society.

Mrs. Dorothy Forrester, Cornwall was the guest speaker. She is a Registered Nurse and has done considerable travelling. Dorothy gave her impressions of South Africa following a visit with her sister and brother-in-law there

St. Andrew's Church, Owen Sound hosted the Gladys Sim Children's Rally for the **Bruce-Grey** Presbyterial May 14. Three hundred children, ages 5-12, adults and leaders representing 15 different congregations were in attendance along with a 25-member clown troupe called "Mime's the Word". Miles Caskie, the troupe's Artistic Director teaches at Beavercrest School, Markdale. The theme of the Rally was "Clown Circus". Activities included juggling, crafts, puppets, balloon animals, mime, clown make-up and kazoo music.

Outstanding presentations under the big top included Search for Talent and Parable of the Talents. The Rev. Ted Creen led the musical kazoo presentation. Anne Marie Morgan, Children's Secretary thanked everyone and the children left for home with a balloon and bag of popcorn, all 300 bags made by Steve Hoffman.

Sarnia Presbyterial celebrated their centennial year with a bus trip, May 2. A morning visit was made to Christ the Saviour Russian Orthodox Church, London. The parish priest addressed the group giving historical highlights and answering questions. The invitation to browse about put visual faces to what the mission study book tells in words.

The afternoon was spent at Crieff Hills Community where Noreen Anderson, guide, strolled with the women about the grounds and buildings telling about the Presbyterian Conference Centre. Director Bob Spencer provided a rousing hymn-sing prior to a delicious supper complete with mouth-watering corn bread.

"Go and Tell" was the theme of the **Red Deer** Presbyterial Spring Rally held June 6 at St. Paul's Church, Eckville.

The Rev. Drew Burnand of Eckville based his devotional on John 21 and used a well known picture of loons by artist Robert Bateman to illustrate his points.

Trish Elford, designer of the "Go and Tell" logo for the WMS anniversary shared the evolution from idea to finished logo, saying that the WMS vision has never been lost over the years and she wanted to stimulate us to stretch ourselves, to reach out to others with open hands and hearts.

"Go" in the Greek has a sense of "being", not frantic busy rushing. We must, however, be sure of the message and it must be real in our lives. After the presentation groups discussed questions on faith, commitment, going, telling, sharing and communication.

Over 50 members of **Westminster** Presbyterial enjoyed the Annual Friendship luncheon held at Central Church, Vancouver, June 1st. Margaret Walker, Synodical President brought greetings. Following a lovely luncheon which included special Taiwanese food, the women of the Taiwanese congregation entertained with songs in English and Taiwanese.

The 73rd annual meeting of **North Bay** Presbyterial was held on April 25th in Calvin Church, Sudbury. The theme of the evening meeting was "New Insights". The Rev. George Hunter led in the evening's worship service. Vocal selections by Phyllis and Brian Kaye were much enjoyed.

Mrs. Barbara Robb, President introduced guest speaker Lynda Hoffos Reid, our new AEC. Mrs. Reid presented a very interesting, informative and timely message on the structure and work of the WMS.

The Spring meeting of **Niagara** Presbyterial was held in Stamford Church, April 27th with President, Annabelle Ovens presiding.

Guest speaker, Mary Jane Bisset, Church Extension Deaconess for the Presbytery of Hamilton gave an illustrated outline of her work in Heritage Green in Stoney Creek, which at present meets in a school gym, and St. Paul's Church, Burlington, which is 166 years old.

A thoughtful devotional period was presented by Lorene Stirling and "Willie" Woodruff of the Woodruff Auxiliary, St. David's Church.

LOCAL NEWS

On May 8th (Mother's Day) at the morning worship service in **Morewood** Church, WMS President, Mrs. K. Stewart paid homage to Mrs. Bert De Bruijn. A Life Membership Certificate was presented to Marlyn by Mrs. Art Koolwine and Miss David presented the WMS pin from the women at St. Andrew's Presbyterian Church, Chesterville.

The Goforth WMS of St. Andrew's Memorial Church, **Port Credit**, Ontario held their Spring Thankoffering Service on April 24th. The speaker was Mr. John Geddes from Taiwan.

Members of the WMS took part in this service and prepared refreshments for the coffee hour.

The WMS of St. Paul's Church, **Caintown,** Ontario presented an honorary life membership certificate and gold pin to Mrs. Bruce Ferguson in recognition of her faithful service to the WMS auxiliary for over 40 years.

ANNIVERSARIES

Duff's WMS celebrated the 150th anniversary of Duff's Church, **Puslinch**, Ontario with guests from Waterloo-Wellington Presbyterial and area. An amusing skit, depicted the history of Duff's from the time a young minister from Scotland, Rev. Meldrum, arrived to take charge of the new congregation, until the present time.

Devotions were conducted by the minister, the Rev. Anne Yee Hibbs.

Guest speaker was Mrs. Ken Law, president of Waterloo-Wellington Presbyterial and a past president of Duff's WMS. Mrs. Paul McDonald sang two solos, accompanied by her mother, Mrs. Don Schwartz. Mrs. Gordon Crow, a past president of Waterloo-Wellington Presbyterial and of Duff's WMS presided for the evening.

St. David's Presbyterian Women, **Scarborough**, Ontario celebrated their 35th Anniversary on May 11 with a pot luck supper. Mrs. Ninette Di Gangi was the guest speaker. Several past members attended with many friendships renewed.

Members of the Drummond Hill WMS in **Niagara Falls**, Ontario celebrated their 100th birthday May 2 with a spring tea, prepared and served by members of the Ladies Aid of the church.

Friends and members of WMS groups of the Niagara Presbyterial enjoyed the afternoon.

Mrs. W. J. Burnett, a life member of Drummond Hill WMS cut the anniversary cake made by Judy Sibley and presented by her mother Evelyn Mennie. Mrs. W. J. McKeown, wife of the minister emeritus, and Mina Irwin presided at the tea table.

James Howard, a member of the session of Drummond Hill Church, presented a cheque to Mrs. Bowman in honor of the anniversary.

PRESBYTERIAL AND SYNODICAL GIVINGS
January to June 1988

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
	Kamloops	4,519.00		
	Kootenay	450.00		
	Vancouver Island	2,885.00		
	Westminster	9,000.00		
British Columbia		16,854.00	56,779.00	30%
	Calgary-MacLeod	7,288.00		
	Edmonton-Peace River	2,825.00		
	Red Deer	4,330.00		
Alberta		14,443.00	56,273.00	26%
	Prince Albert	422.00		
	Saskatoon	4,031.00		
	South Saskatchewan	4,486.00		
Saskatchewan		8,939.00	27,000.00	33%
	Brandon	2,662.00		
	Superior	2,908.00		
	Winnipeg	6,077.00		
Manitoba & Northwestern Ontario		11,647.00	39,464.00	30%
	Bruce-Grey	7,707.00		
	Chatham	14,300.00		
	Hamilton	25,000.00		
	London	10,800.00		
	Maitland	7,520.00		
	Niagara	11,756.00		
	Paris	7,516.00		
	Sarnia	9,576.00		
	Stratford-Huron	13,410.00		
Hamilton & London		107,585.00	319,989.00	34%
	Algoma	1,722.00		
	Barrie	18,315.00		
	Brampton	7,659.00		
	Kingston	6,065.00		
	Lindsay	7,000.00		
	North Bay	1,385.00		

Peterborough	9,962.00		
East Toronto	34,500.00		
West Toronto	8,010.00		
Waterloo-Wellington	18,940.00		
Toronto and Kingston	113,558.00	333,643.00	34%
Brockville	4,800.00		
Glengarry	8,041.00		
Lanark-Renfrew	9,500.00		
Montreal	14,379.00		
Ottawa	8,400.00		
Quebec	2,678.00		
Quebec and Eastern Ontario	47,798.00	144,159.00	33%
Total	318,389.00	977,216.00	33%

EMPLOYMENT OPPORTUNITIES

Women's Missionary Society (WD)

Three Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:

Saskatchewan
Manitoba and Northwestern Ontario
Quebec and Eastern Ontario

Job Description available on request. Send applications to:

Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
Telephone 1-416-441-2840.

In Remembrance

Mrs. Muriel McLachlan,
St. Andrew's, Arnprior, Ont.

Mrs. Emma Martin Campion,
St. Andrew's, Beeton, Ont.

Mrs. Lyla Dalgleish,
St. Andrew's, Bolsover, Ont.

Mrs. M. Fyfe,
Central, Brantford, Ont.

Mrs. Norma Brand,
First, Chatham, Ont.

Mrs. W. C. Wylie,
St. Andrew's, Coldwater, Ont.

Mrs. Margaret Richards,
First, Collingwood, Ont.

Mrs. Lee McCallum,
Knox, Goderich, Ont.

Miss Jessie Barbaree,
Knox, Guelph, Ont.

Mrs. Agnes Middleton,
St. Andrew's, Guelph, Ont.

Mrs. Millicent Duthie,
St. Paul's, Hartney, Man.

Mrs. Viola Wiegand,
St. Andrew's, Kitchener, Ont.

Mrs. Mary Isabelle Thorn,
St. Andrew's, Lindsay, Ont.

Miss Margaret MacEwing,
Elmwood Ave., London, Ont.

Mrs. Ruby Falls,
Knox, Manotick, Ont.

Mrs. (J. A.) Mary MacDonald,
Knox, Ripley, Ont.

Mrs. Kathryn Bowes,
St. Andrew's, Ross, Ont.

Mrs. Mary Coleman,
First, Seaforth, Ont.

Mrs. Annie Louise Chapman,
Mrs. Marie McMaster,
Knox, Stratford, Ont.

Mrs. Phyllis Gloecker,
St. Andrew's, Swift Current, Sask.

Mrs. Elizabeth Herbison,
St. James, Thamesville, Ont.

Mrs. Martha Brown,
St. Andrew's, Trenton, Ont.

Mrs. Vera Cran,
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Harvest Home

Shall we meet, to offer blessing
for our earth in harvest dress -
ripening fruits and golden reaping,
valleys giving up their best.

Shall we join the joyous praises
to October's shining glory -
singers in the forest choir
chant the old familiar story.

Shall we meet, in thankful wonder
at the splendour of the woodland -
nature all aglow with autumn,
scarlet banners in her hand.

Shall we join in grateful blessing,
as we gather, by the fireside
treasured ones from near or far -
May this love and peace abide!

Jean Rowat

NOVEMBER 1988

GLAD TIDINGS

Volume 64 No. 9 **GLAD TIDINGS** November 1988

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CREDITS

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Written in Love

Six burly policemen guarded the entrance to the theatre. Inside plain-clothed security officers checked briefcases and bags. There had been threats that the screen would be spray painted. Outside, angry picketers marched. That day's news contained a pronouncement from a Catholic nun that anyone seeing the film should be condemned to burn in hell. It was almost enough to turn me away from a private screening of the controversial film, "The Last Temptation of Christ".

Almost, but not quite. I had just read the book written by Nikos Kazantzakis, author of "Zorba the Greek". I did not particularly enjoy it. It is one man's idea of what Jesus might have been like and how he might have responded to the call of God. In the film, as well as the book, Jesus comes across as a wimp. He faints easily and he drags his heels at the thought of what he must do *if* he acknowledges his messianic destiny. He thinks a lot about what it would be like if he slipped quietly away, got married, had children and lived a "normal" life.

In this way and others, the film is true to the book. The Jesus who emerges is certainly fully human, if not fully divine. That phrase "the pains he had to bear" is made excruciatingly vivid for the viewer from the moment Jesus becomes fully aware of God's purpose for him, throughout his ministry and until his death on the cross. I know now, if I never knew before, that Jesus *understands my* suffering and *my* struggles.

Artistically, the film was a great success. The slaughter of animals in the Temple, the horror of crucifixion (with every blow of the hammer, I felt the nails pierce my flesh), the angry voices of the crowds, the sensuality of the lovemaking were realistically but tastefully done. The music was upbeat and haunting.

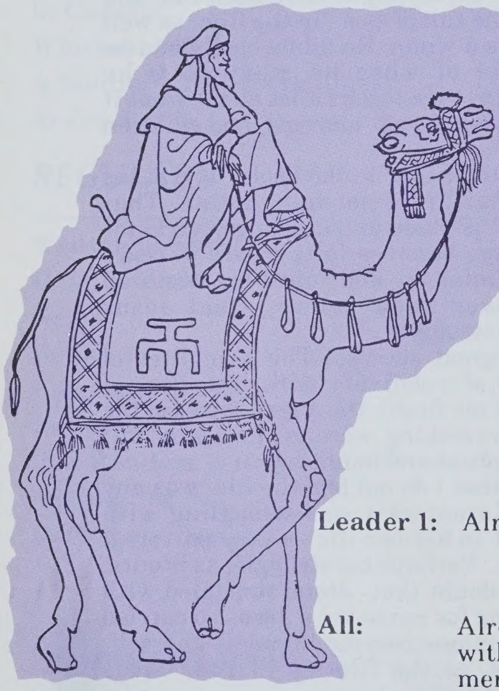
Having said that, I must say that I do not feel the film was any more essential than the book. Kazantzakis was struggling with the tension between good and evil in his own life - a very universal struggle - when he wrote the book. Perhaps his struggle, as is ours, was one of the flesh, and I don't doubt that Jesus struggled with that too. It just doesn't do anything for me to see a Jesus so carried away by his fantasies that his actions become immoral and self-pleasing. Ultimately of course, in the film as in life, Jesus triumphs over temptation.

I did not turn away from the film because I have a responsibility, as a Christian journalist, to report honestly and candidly on what is happening in the world. Otherwise I might have chosen not to go. I do not believe in condemning, sight unseen, something that might be offensive to Christian sensibilities. Often, people react to what they fear, and what they fear is the unknown.

If there is anything to fear from films such as this, it is that the life of Jesus is distorted and not true to the Gospel story, nor does it pretend to be - and a powerful presentation such as this on film - leaves an indelible impression on the young and those who are not educated in the faith. One can only hope that the unchurched will be driven to pick up a bible and discover Jesus for themselves.

I don't believe you will burn in hell if you go to see "The Last Temptation" and I certainly hope you won't be mobbed. I think you will be very moved by the realism of the times in which Jesus lived and by the intensity of his struggle and his death. If you are honest and open, your vision of Christ will certainly be challenged. Be forewarned that you will be called to account, both publicly and privately, for this Jesus who so attracts and compels that we confess him as our Lord and Saviour.

June



Journey to Christmas

An Advent Worship Service

by Joanne Watson

Leader 1: Already the three Kings are journeying
toward the Star,
toward the Child,
toward Love.

All: Already, we are preparing for Christmas
with shopping lists, social schedules,
menu and wardrobe planning.

Leader 2: Already, we are afraid of memories,
roads of pain and shadow,
that bring to mind past Christmases.

All: Already, we remember special moments, roses,
perfume, loved ones, that made Christmas more beautiful.

Leader 1: Already, we are clearing the way with our snow shovels,
for new guests, new family members, new friends
to be part of Christmas this year.

Leader 2: Lord be with us, now, as we come to you in prayer and song and spirit.
All: Be with us, now, be with us, Lord.

Hymn #116 - O come, O come Emmanuel (Book of Praise)

CONFESSION:

All: Lord we fear that our Christmas festival may seem pagan and sacrilegious to you. The meaning gets so lost in our materialistic values. Lord have mercy on us and show us better ways.
Leader 1: The earth in silence cradled in her arms....
And bid the weary to behold...that altogether lovely one
Whom God had sent to bring salvation's gift.
All: O Come, you who are weary, worship Him and lay your burdens at His feet.
Leader 2: Loving Father we confess that our lives are filled with darkness even as are the long winter nights. We stumble along our individual paths. Our relationship with You is often neglected. We forget to seek Your love and to accept Your gifts along the roadside.
We serve you badly as Your ambassadors,
forgetting that we must treat fellow travellers as Your greatest treasure, just as we are surely precious in Your sight.
All: Our celebration of Christmas clouds Your presence, Lord Jesus, and squeezes You into the tiniest time slot.
Help us to take time for a rich journey of contemplation on the meaning of your birth in our lives.
May the resulting closeness to You bring us to good works, providing for those in spiritual and physical need.
Leader 1: O come, you who are weary, worship Him and lay your burdens at His feet.

ASSURANCE OF PARDON:

All: Lord we rejoice in Your forgiveness and restoration.
Heavy loads are lifted from our hearts and we go with the shepherds, dancing in the night,
to seek the Holy Babe.

Hymn #123 - Infant holy, Infant lowly (Book of Praise)

SCRIPTURE AND MEDITATION:

Read Luke 2:1-5

Joseph and Mary took the main and fastest road to Bethlehem. It was a road of necessity both to register and to find lodging quickly for their child.

Read Luke 2:8-16

The hillsides of Bethlehem are barren with only weeds and an occasional grove of drought-resistant pine trees. They were inhabited by poor shepherds with their goats and sheep. The harsh west wind in December was avoided by caved shelters studded in the hillside. As the shepherds travelled cross-country to Bethlehem, their journey was one of curiosity. They probably "made haste" slowly as they exclaimed to one another and wondered what sort of journey they were on. It was unusual for them to be travelling. They were risking, stepping out of their every day mode, anticipating a Saviour.

Read Matthew 2:1-12

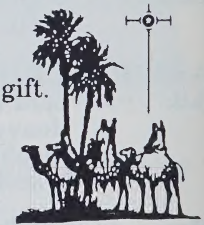
The Wise Men took the back roads, travelling a greater distance. They arrived late. They travelled in faith, their road being full of anxiety, danger and frustration.
Was it a wild goose chase?
Would they actually find what they were looking for?
And what about us?
What road do we travel toward Christmas,
toward the celebration of the birth of Jesus?
How far is it to Bethlehem?
Will we have to use determination and gentleness to reach our destination?
Will He be there when we arrive?
Will we be allowed to place our fingertip on His cheek, feel His soft skin, wonder at the silent miracle?

Hymn #125 - Shepherds in the field abiding
or #131 - The first Nowell

COMMISSION:

"And when they had seen this, they made known the statement which had been told them about this Child. And all who heard it wondered at the things which were told them by the shepherds." Luke 2:17 & 18. (New American Standard Bible).

Let us depart and tell of the wondrous things we have seen.
Let us seek new roads beyond to witness to God's wonderful gift.
And may His mighty Spirit be before us,
beside us,
and in us,
to empower us as sons and daughters of God to do His work.
Amen.



"I Joyed When to the House of God..." is the theme of the 1990 Presbyterian Church Calendar.

Your slides on the theme are needed by December 16, 1988. Please send only original, horizontal, colour slides - up to a maximum of 12 slides.

Mail to: The Calendar Committee,
Attention: Carole Halsey
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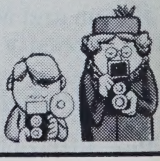
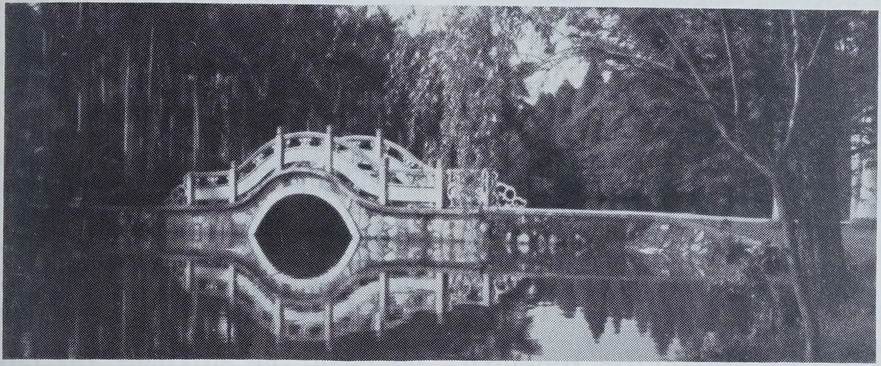
Don Mills, Ontario, M3C 1J7



Building Bridges: Canadian Teachers in China

by Norah L. Lewis, Ed.D.



Botanical Gardens, Guangzhou.

Next stop: Shenzhen! We hurried from the commuter train at Lowu, the last train stop in the New Territories of Hong Kong, and joined the growing crowd of thousands rushing to enter the People's Republic of China to spend Moon Festival with their families. Coping with vast numbers of people was our first and never forgotten introduction to China as, along with 15 other foreign teachers, we manoeuvred our typewriter and small bags among the gift-laden crowd carrying, on bamboo shoulder poles, TV sets, radios, tape recorders, food stuffs, toys, and clothing for their relatives in China.

Two and a half hours exposure to the 39°C mid-day heat, the high humidity, and the snail-paced progress, took its toll as several people, including one of our fellow teachers, collapsed in the heat. In the pressure of that crowd, however, we discovered the kindness, generosity, curiosity, and good humour of the Chinese people.

We boarded the slow train for Guangzhou, a train with windows open wide enabling riders to soak up the sights, sounds, and smells of the countryside. There were the tiny precisely bordered rice paddies, the well-worn paths, the grazing water buffalo, the flourishing orange groves, the brown-grey building, and the peasants working in the fields. We suffered from sensory overload as we tried to see and comprehend everything at once. We were fortunate to have seats (hard though they were), as hundreds of people stood or sat in the aisles.

Our arrival in China was the result of several years of thought and preparation. It had long been our intention to serve in some full-time service for the Lord when my husband retired. Through a series of events, we were led to join with an American based organization (Educational Services Exchange with China) backed by American Chinese businessmen who, in a desire to help their Motherland, arrange to provide qualified Christian personnel to teach English at China's leading universities.

After storing our earthly possessions, renting our home, and attending a two-month orientation course in Pasadena, we were on our way to China ready to teach ESL (English as a second language) to professors and graduate students. Our first year was spent at Zhongshan University, Guangzhou (Canton), 1984-85, and our second year at Jioa Tong University, Shanghai, 1986-87.

"Do you like China?" our students frequently asked. That question was easily answered: Yes! Everyday was a continuous unfolding of a rich tapestry which revealed a constantly changing panoply of new sights, sounds and smells.

Zhongshan University, formerly Ling Nan University (founded initially in 1870 by two Presbyterian missionaries as the Canton Christian College), is a 300-acre campus community complete with three small shops, three restaurants, a tailor shop, a post office, a bank, an infirmary, and a daily market. Professors and workers and their families, the 9,000 students, and the 20 foreign teachers all live within the campus community.

Life in Shanghai was somewhat different, where from our apartment located in the midst of a Chinese community five kilometres from the university, we watched the ebb and flow of daily life. We shopped in the same stores, bought at the same markets, and were fascinated to meet people carrying home dinner... a live duck or chicken, a still gasping fish, fresh seasonal vegetables, and fresh ripe fruit such as tart star fruits and the sweetest oranges we had ever tasted.

We watched the children skip and play jacks in parks and lanes, observed the elderly fulfill their responsibilities as they took small children to and from preschool, had our shoes and bicycles repaired by one of the many artisans sitting along the street, and noted the mailman, the milkman, the tofu salesman, and the itinerant carpenters, plumbers, and rice puffers cycle their way through the community shouting their wares.

Much of Chinese life occurs on the balconies of the six storey walk-up apartments, so from our own

Norah, with husband Dr. Rolland Lewis in Jiaxing

Students making "Zhouzi" in the Lewis' apartment balcony we watched our neighbours water their abundant flowers and plants, feed their pet birds, polish their bicycles, and go through their daily Tai Chi routine. We were constantly impressed by the sense of energy and evidence of growth and vigour as China strives toward modernization. Everywhere there is new construction, but many of the techniques and methods used are as ancient as China itself.

We approached our teaching very seriously, and our students approached learning even more seriously. For them, facility in English meant greater access to published research and the opportunity to correspond with international scholars in their own disciplines. For many, their ability to function in English meant the opportunity to study abroad and at least 20 of our students are currently studying in "the West." Our students ranged in age from a newly-graduated 22 year-old female criminal lawyer, a 47 year-old physicist who designed a component for China's first nuclear power plant, to a 56 year-old internationally known male Philosopher. It would be difficult to find a more dedicated group of students. (Imagine my surprise when they complained that I was not giving them enough homework!) We supplemented and enriched our prescribed ESL curriculum by drawing from our training and academic background in the social and technical sciences.

Our students enriched our knowledge by teaching us "survival Mandarin" (putunghua in Chinese), Chinese history, culture, customs, and about the legal system. They served as our interpreters and guides. Our apartment became an open house drop-in centre for our students, their friends, and their friend's friends, so that our circle expanded to include students from the art school, accountants with the China oil company, and people from the business community.

We served innumerable cups of tea and dozens of packages of cookies. Our students shared their hopes, dreams, frustrations, and joys with us. We shared our faith with them on a one-to-one basis or in small groups as they enquired about our religious beliefs. We were asked to give talks to classes or groups of classes on the meaning of Christmas and Easter, and religion in the West. We answered such questions as, "How can an educated person like you believe in a God?" An even greater thrill was to find that a few of our students were Christians, and nearly all of them knew Christians either as members of their extended families or as neighbours.

During the time we were in China, increasing numbers of churches were reopened. The Three-Self Churches we attended were filled with worshippers of all ages, and at least one-third to one-half were under 40 years of age. Although the services were in Chinese, we sang the familiar hymns in English and followed the scripture from our own Bibles. The Spirit of God crosses all linguistic and cultural boundaries, and we sensed that we were all bound together in the service and love of the same Lord.

One day as we stood on the streets of Shanghai attempting to orient ourselves from a Chinese map, a gentleman approached and asked if he could help us. As he left us after walking several blocks with us, he said, "I am a Christian." He was delighted to learn that we were also Christians. Another day as we struggled through sign language to buy a cord for a hot plate in an appliance store, we were assisted by an energetic senior citizen who, as he left, shook our hands and said, "God bless you. I'm a Christian."

The bond between believers is not hindered by lack of fluency in language. One thing that is clear is that although Chinese Christians do not proselytize on street corners, they witness so strongly through their lives that they are having an impact on the people about them. As Jesus said (Matt. 5:16) "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

What did we like best about China? The people: the solemn-eyed infants fascinated by blue-eyed foreigners; the school children who always said "hello" and "goodbye" -- the two words they knew in English; the young people who dressed with a sense of chic and flair; the university students whom we taught, who were not only diligent workers but also our friends; the university administration who did everything possible to make life pleasant and to ensure that things ran smoothly.

We found the faces of the elderly to be full of strength and character, and we wished we could talk with them and share their wisdom. We found the young to be full of hope and anxious for their nation to develop and modernize. Their belief in the future of China confirmed our faith in the future of the human race.

The sight of a vibrant church filled with dedicated people, many of whom have suffered much for their faith, convinced us that Christ's Church is alive and growing, and that the Lord is working out his purposes in that vast and densely populated nation.

Building Bridges: Chinese Theological Students in Canada

The following articles have been written by three theological students sent to Canada by the Protestant Church in China. They are under the sponsorship of Canadian Churches, including the Presbyterian Church in Canada, and the Foundation for Theological Education in South East Asia through the Canada China Programme/Project Canada Chine (CCP/PCC).

The CCP/PCC has as its mandate from the Canadian Churches

1. **to be a national, ecumenical program of the Canadian Churches helping them to work in partnership with the Churches in China.**
2. **to promote the study, critical reflection and interpretation of the experience of the Churches in China within their changing social context, and of the involvement of the Canadian Churches.**

The key to carrying out this mandate lies in the relationships which exist between Canadian and Chinese Christians. These relationships take different forms of which the student project is just one example. In the fall of '88 Canada will welcome two more students Jin Yan and Shi Lili. Jin Yan is a graduate of Nanjing Theological Seminary. She will study New Testament at Toronto School of Theology. Shi Lili is a graduate of Nanjing University. While she is not a Christian, she is interested in Christianity and Christian missiology. Through her and other sympathetic non-Christians, the Chinese Protestant Church hopes to build bridges between believers and non-believers. In the near future, the Canada China Programme will sponsor a Catholic layperson, who will study lay movements in Canada so as to encourage the development of such movements upon his return to China.

While in Toronto, Baoping, Zhenren and Xuandong stayed at the Presbyterian Missionary Residence.

Individuals and congregations are urged to invite these guests, to church functions in congregations, community events and to private homes. The China Committee hopes they will be welcomed as fully as possible into the lives and worship of our people.

Bridges of Friendship

by Wang Zhenren

Historically there have been strong links between the Canadian churches and China, but particularly because of the cultural revolution all connections outside of the country were impossible for most Chinese. Now we can reach out to others and renew former relationships. So I am very happy to be in Canada in order to study theology and prepare more fully for my teaching in the Zhong Nan Theological School where I have been working for two years, since graduation from the Nanjing Union Theological Seminary in 1985.

My family originally came from Anhui in eastern China, and I am a third generation Christian. Throughout my childhood I was influenced by the faith of my parents. During the period of the Cultural Revolution, we read the Bible and worshipped God secretly at home, like many other Christians. Even when I was quite young I was interested in the Bible and Christian life in general. After the Cultural Revolution, religious freedom was restored and there were so many old and new believers that there were not enough ministers to feed them spiritually, as no new leaders had been trained during those ten years. The need for ministers was so critical. I was moved by the love of God and felt a strong call to serve the church. Therefore, as soon as I heard the news that the Nanjing Theological Seminary had been reopened, I quit my job to study theology. It seemed that from all over China, the call came to God's people, "Come over to Macedonia and help us".

After four years of theological study I went to the newly opened theological school in Wuhan because of the need for teachers along with three other recent graduates in theology, one of whom is my wife. The Zhong Nan Theological School shares one building with the Wuhan church and a few old pastors from the church are part-time theological teachers. We, who are younger, also help in the worship of the congregation. Generally in China today, graduation from theology does not lead to immediate ordination. Ordination to the ministry follows further practical experience for a minimum of three years.

My responsibility at Zhong Nan was the teaching of the Old Testament. I was also in charge of the whole curriculum, and its administration and development. I discovered that the wisdom of a famous Chinese proverb was demonstrated in my own experience, "Using what you have learned, you will find you have not learned enough!" This was certainly true for me! While loving teaching I did experience some difficulties. I was handicapped by not having any knowledge of Hebrew, and I had not studied the Old Testament in sufficient depth. So I longed for further study. Now that I have this opportunity, I am very grateful to be a student again.

The Chinese church is a 'post-denominational' one, following the Three-Self Principles: self-governing, self-supporting and self-propagating. However, this does not mean being exclusive or closing the door to others. The Chinese church is trying to build its own church and to develop its own theology. Part of this work is carried out through theological education and in opening new seminaries throughout the country. As a self-sustaining Chinese church, we need to rely on ourselves and to trust our own experiences. However, at the same time, we must be open to the differing experiences of other Christians who have wisdom to share with us.

As one of the theological students sent by the Chinese church, I will be studying at the Vancouver School of Theology. There, I will work on intensive Old Testament courses and look forward to a general broadening of my theological field of vision. I hope to learn much in new methods of study and biblical research. Up to the present my study has been in the English language, but I have learned much from Canadian churches and their people.

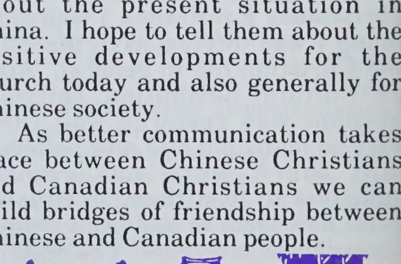
I have taken part in a variety of activities, involving Canadian Christians in their church and society concerns. Each Sunday I attend different churches and have observed many styles of worship. I have been impressed with the brevity of the sermons, which, particularly in rural China tend to be very long indeed. The worship services with slides, dance or plays are very new to me. They often make the worship more meaningful. In some churches, Holy Communion is shared by everyone standing in a circle. This means everyone is priest, and everyone participant. Unity is an important enacted symbol in the circle thus formed.

Some morning prayers are rich and colourful. People stand in a circle and participate in the prayers, not only with minds and words, but also with their hands and actions. I also find some Bible studies to be very vivid - the leader may not say very much, but brings up the questions, which the people think about and discuss in small groups. Then they take notes and share with one another. In this way everyone needs to participate in the Bible study - thinking, discussing, writing and learning from each other.

Many of these learnings I will be able to take to China to enrich our worship there. In China, where our sermons are often long, people may not always follow fully or get a great deal of inspiration. Perhaps there are ways to make worship more meaningful. As for our Chinese Bible study, the leader often is the only speaker. It may be that some Chinese Christians will not want to change their customs. They may think I am crazy, but perhaps we can try something different! I realize that it is not wise just to copy new ways and that Canadian and Chinese situations each have their own nature. We should not copy western theology or experience mechanically, but only as it contributes to our own needs.

I think, while studying in Canada, I can also help some Canadians to a better understanding of China and the Chinese church. Many people, even many overseas Chinese, know nothing about the present situation in China. I hope to tell them about the positive developments for the church today and also generally for Chinese society.

As better communication takes place between Chinese Christians and Canadian Christians we can build bridges of friendship between Chinese and Canadian people.



Bridges of Understanding

by Xuandong Zhu

The Chinese Church needs to establish further relations with the universal church. It is important for Chinese Christians to share their spiritual experiences and learn something from western churches. As a theological student at Nanjing Union Theological Seminary, I knew very little about western society or its churches. We did have some opportunities to talk with tourists from the western hemisphere, and also to listen to occasional lectures on capitalism and to hear something about western churches. Western tourists did not really understand the nature of daily life in China although they seemed interested in contemporary China and the Chinese Church. Language is really a significant barrier to a full exchange of ideas.

I am in Canada to prepare for teaching in the re-opened seminaries of China, most of which are in need of professors, as the leadership for the churches throughout the country is aging. I will be studying theology, participating in worship and liturgical activities of Christian communities in Canada, and I also hope to be more aware of the general Canadian social context. The knowledge I gain here should be advantageous in developing new leadership for the Chinese Church. By working with others of my generation we can try to establish a practical system of Chinese theology for the future. I would also like to help Canadians understand my own country and the church there. In a sense, we theological students can be a significant bridge between the two churches in Canada and China, because we are fellow-Christians.

We have gone to services in various churches of different backgrounds. Each Sunday morning provides an opportunity to join with Canadian Christian congregations and to learn about different patterns of observance. At the Church of the Holy Trinity (Anglican) in Toronto we appreciated several of their creative liturgies. What impressed me most was the Good Friday dramatization in which we all eventually shared, as, at the conclusion, both actors and audience followed the Cross out of the sanctuary building to the city square nearby. I did not completely understand everything as the actors spoke quickly in English, but I was really drawn into the spirit of this enactment by the end of the drama. I felt that we all shared in a deepening of our understanding of the suffering of Jesus Christ.

We have also attended worship at other denominations, including that at Leaside Chapel, which is a Pentecostal Church. This service was very different from the "mainline" churches, because the service lasts much longer, with more prayers and hymns. A lengthy sermon is the focus of the service. In a way this type of worship is quite similar to that of small rural communities in China.

When I first went to a Roman Catholic Church here, I was surprised that their liturgy was more like that of Protestant churches than is true in the Catholic Church in China. There, that church still follows the order of the pre-Vatican II traditional liturgy and uses Latin in their mass. Actually in China the Roman Catholic and Protestant Churches are regarded as two distinct religions, with quite different Chinese names. (Catholics are known as the "Religion of the Heavenly Lord" and Protestants or Reformed as the "Religion of Christ".) In the past, Protestants seldom met with any Catholics, but now this is beginning to change. I have learned that in Canada these two churches do cooperate in many ways, in common use of buildings, in theological education and in joint action on many issues of justice, and in development and peace.

We have met both representatives of the Catholic and the Reformed Churches as they are working together in the Canada China Programme. Perhaps when we return to China, we can work for this kind of cooperation there, and thus help to pursue the truth of Christian faith and witness in service to our own society. We can try to develop a really positive and useful dialogue between these two Chinese communities of Christians.

We often find ourselves discusing theological concerns with Canadian Christians we meet and with fellow students. I had the opportunity to attend the Student Christian Movement Conference in Halifax in May. At this gathering we struggled to understand the nature of the Image of God. We also discussed the value of Christianity in modern society and what we can learn from other religions, and their patterns of worship. In seeking to understand the concepts related to the Image of God, most of the Christian students I met in Halifax were very concrete in their expressions of how they do actually experience the presence of God in and through their daily lives. They pointed out that it is impossible for human beings to define the image of God in any final way, but we are able to apprehend more and more about aspects of the nature of God not only from the Bible, but also through individual and group experiences.

I was amazed to find ordinary lay people deeply concerned about the image of God. At the church of the Holy Trinity there was one Sunday when there was no time allowed for preaching. Instead the congregation was divided into several groups to share their ideas about their own image of God. Everyone chose a photograph or picture and these were placed on the table. In order to say something about their own view of the Image of God, the groups composed their own songs. This is what my group wrote:

Strange confusing God
Hidden from our hearts
Conflict and despair in all are living
You are always there.
Hail and Hosanna!
Strange, confusing God!

That experience helped me to recognize that in fact every Christian actually thinks and talks about concrete theological ideas. So real theology is based on the creative mind of a congregation. Good theologians will seek to know what their people really think about the theological issues which have a bearing in their own situation. This recognition is a contribution to my development in theological awareness.

Many Canadians are eager to know about the Chinese Church and ask about the effectiveness of the economic reforms in China. Some Canadians worry about China's policy of opening its doors to outside influences, and fear that this will lead to changes which will be too much influenced by the western capitalist system and society. It is important to explain why, in our present situation, it is really imperative for the well-being of the country. We need to find the doors of western countries open to us, and must ourselves be selective in the resources of technology and structures which will be for the benefit of all our people. Chinese can learn a great deal from western countries, particularly in advanced science and technology. Yet we can continue to be ourselves and to maintain what is essentially a collective Chinese society.

I look forward to learning from my experiences in Canada, as I prepare to serve the Chinese Church in the future. While in Canada we are bridges of understanding between Canada and China, and when we return home we can be continuing bridges of warm relationship.

Building Relationships

by Kan Baoping

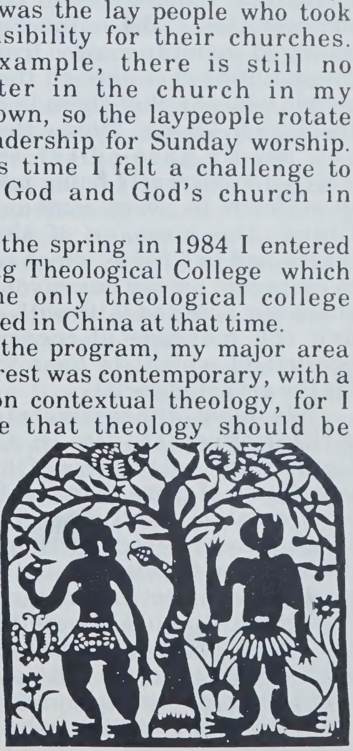
Although I came from a Christian family, I do not think that it was really their influence that made me a Christian. During the Cultural Revolution, we, as a family went to a rural area where we spent ten years working as ordinary peasants. Once, by chance, a friend loaned me a New Testament. As soon as I opened the book, the story of Jesus Christ impressed me. That was when my faith began. After the overthrow of the Gang of Four in 1979, I entered university and took a two-year middle school teaching course, after which I taught in a middle school for two and a half years.

Early in 1982, because there was then no church in my hometown, I went to Shenyang, the capital of my province. There, I was able to attend the Sunday worship. This was the first time I had ever worshipped in a Christian church. Before I returned home several days later, I was baptized in that very church.

During the Cultural Revolution, along with most educational activities, theological education was suspended. As a result, when the Chinese Protestant church reopened in 1979, there were not enough ministers to respond to the growing needs of an active and rapidly expanding Christian community. So, it was the lay people who took responsibility for their churches. For example, there is still no minister in the church in my hometown, so the laypeople rotate the leadership for Sunday worship. At this time I felt a challenge to serve God and God's church in China.

In the spring in 1984 I entered Nanjing Theological College which was the only theological college reopened in China at that time.

In the program, my major area of interest was contemporary, with a focus on contextual theology, for I believe that theology should be



relevant to the social context, if it is to serve any community. This awareness has made me want to know how theology relates to other situations. While the Canadian context is quite different from ours I feel sure that we can share the insights which emerge in different places. This is one of the main reasons I was interested in studying overseas.

When I first came here, I thought that my task in China could be to construct a magnificent edifice of Chinese theology. Now, I recognize that a theology created in a vacuum makes little sense to its community. Theology will always be a castle in the air if it is not rooted in the community itself as it serves the people. Consequently, Chinese theology must be relevant to the life experiences of our own communities. Chinese theology has emerged spontaneously from our communities even though there are people who say that there is no real theology in China. Today, there are two deeply theological themes which are currently being preached in sermons in every community in China: the message of the five loaves and two fishes which calls us to cooperate among ourselves and to share our love and faith with others, and the message of incarnation because of which we bear witness for the gospel in society.

We have approximately four million Protestants in China. Compared with the Chinese population of more than one billion, we are only a small proportion of a large atheistic society dominated morally by Confucius, and ideologically by dialectical materialism. Therefore, it would be very hard for us to play a role, or even to exist in such a society, if we did not share and cooperate among ourselves as well as with others who have different beliefs. It would be impossible for us to spread the gospel in such a society, if we did not bear witness in that society. But in fact, we do exist and are growing.

On my return to China, I will be teaching theology. I would also like to spend some time in the countryside where most Christians live in order to learn about their concerns and how their religious experience affects their daily life and attitude. It would also be significant to see how their actual experiences influence the theological concepts they follow. Certainly, a Chinese theology must develop out of this experience, if it is to serve the Chinese church.

In the M.A. program in Religious Studies at McGill university this fall, I will have an opportunity to expand my knowledge in many areas. Particularly, this will give me a chance to understand theology as it exists in the Canadian context.

I greatly appreciate what the Canadian Churches have been doing to help the Chinese Church. The Canadian Council of Churches was the first Christian delegation to be welcomed by the Chinese Protestant Church after the Cultural Revolution. When our church wished to send students to study abroad, the Canadian Church responded and now there are three Chinese theological students studying here. Since we came, we have been introduced to Canadian society and exposed to many aspects of Canadian culture. Thank you for your thoughtful assistance, I hope that more Chinese theological students will have the same study opportunity.

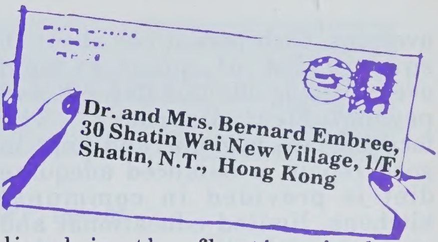
Let us continue to pray for each other. May God bless the relationship between our two churches.

Dear friends,

The past six months have been extremely busy for us as we became immersed in the social, political, and religious life of Hong Kong. Our trip to China in December, when we attended the inauguration of the new Amity Press in Nanjing, was a delightful and enriching experience. In Nanjing, Shanghai, Beijing, Xi'an, Chengdu, Guilin, and Guangzhou, we had the pleasure of meeting with many Church and Seminary leaders, and learned first-hand of the unique problems, as well as the joys, encountered by the Churches of China as they move toward a truly Chinese identity.

Bernard will be travelling in China from time to time, and will be reporting further to our Church in Canada. In addition he is a Research Fellow at the Christian Study Centre on Chinese Religion and Culture, working on the relationship between the Chinese language and the Biblical languages, so that better instructional materials may be prepared for the seminaries of China. He also acts as their computer consultant, as they are beginning to use the computer in the composition and publication of their periodicals. In June and July he will be teaching his intensive course in New Testament Greek in one of the seminaries in Hong Kong.

Hong Kong, to many Westerners, conjures up visions of tremendous wealth, powerful taipans, the glittering world of high fashion, exotic cuisine and luxurious living. When our visitors have toured the enticing shops of Tsim-sha-tsui, taken the Star Ferry across the (no longer) "fragrant strait" to Victoria on Hong Kong Island and the cable car up to the Peak, and dined in the floating 'palace' restaurants of Aberdeen, they invariably ask, "What's it like to live here?"



Dr. and Mrs. Bernard Embree,
30 Shatin Wai New Village, 1/F,
Shatin, N.T., Hong Kong

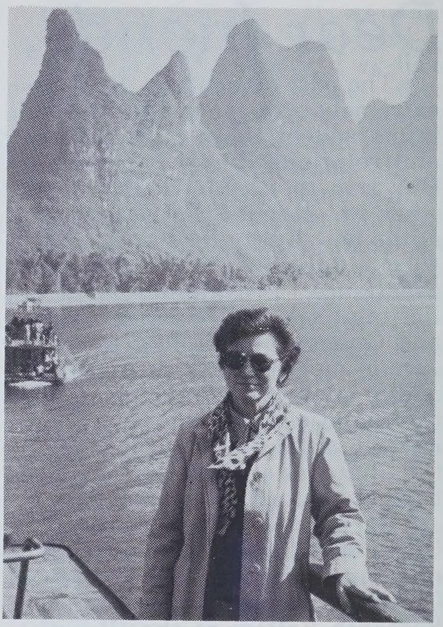
Well, first one learns to cope with crowds. We live in a small flat in Shatin, amid a forest of 40-storey apartment buildings. This area was once fertile farmland, the rice so good that it was sent to the Emperor's table in Peking (Beijing). Now the rice paddies have been replaced by a new high-rise city of half a million, and it is expected to reach 750,000 soon. In Hong Kong, people live above and below each other, rather than next to each other. In Sham-shui-po, near the Christian Study Centre, the density is around 400,000 per square mile. To travel back and forth to the Centre we have had to learn the "Mass Transit Shuffle" - the steps involved in shoving and being shoved into packed subway trains which carry more than 80,000 passengers per hour during the morning rush hour.

Not all of the people in Hong Kong live in modern tiny apartments or luxurious penthouses, however. More than 400,000 still live in squatter huts -- flimsy shacks of plywood, cardboard, or tin, along the hillsides which offer little protection from the weather, particularly monsoon rains and typhoons.

Then there are the refugee camps, some "closed" some "open". In one "closed" camp, which means that the people are not allowed to leave until they can be resettled overseas, each person has about 10 square feet of space. Such overcrowding often produces severe psychological disorders. The facilities are hygienic and kept in good repair, a balanced adequate diet is provided in communal kitchens, limited educational and recreational facilities are provided, and their medical needs are taken care of -- by some of the most dedicated government officers and volunteer workers in Hong Kong. But the refugees know they cannot leave until Canada or some other country is willing to accept them -- and some have been waiting here for several years.

The Church in Hong Kong is very much aware of the need for an adequate urban ministry and is providing pastoral care, education, medical facilities, social work, involvement with the problems of workers (who have few of the protections considered normal in Western industrialized nations), and assistance with refugees. In Hong Kong, as elsewhere, drug addiction is a serious problem. In all of these areas the Church works in close cooperation with government agencies in providing special skills, but Christians also bring to this work their love and concern and the message that in the sight of God every person is of value.

I am sure that you are aware of the present political tension in Hong Kong, and this unsettled situation is likely to increase as 1997 approaches. In spite of the "one country, two systems" principle promised for Hong Kong when it becomes a Special Administrative Region (SAR) of the Peoples Republic of China, there is still disagreement about the Basic Law under which Hong Kong will then be governed.



Ruth Embree on the River Li Guilin, Guangxi, Autonomous Region, China.

The Chinese in Hong Kong differ from their compatriots on the Mainland in the economic, social, legal, and educational systems to which they have become accustomed. Here, too, there is a great degree of tolerance for individuality, wide personal freedom, and free and easy communication with the rest of the world. Many Hong Kong people, fearing that these freedoms will not be continued after 1997, are leaving Hong Kong or preparing to do so. This is causing a shortage of labour, primarily among the middle classes, who have the education and qualifications for emigration.

We hope to see many of you when we are in Canada this autumn on deputation for the Board of World Mission, and look forward to sharing with you our Hong Kong and China experiences.

Ruth Evelyn Embree

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NEWS

SOVIET CHRISTIANS TO RECEIVE ONE MILLION NEW TESTAMENTS

SANTA ANA, California (NNI) -- An official of the Russian Orthodox Church in Moscow has announced that permission to import a gift of one million New Testaments has been granted. This is the largest single consignment of scriptures ever to be accepted by the Russian Orthodox Church. Wrote Metropolitan Filaret, chairman of the Department for External Church Relations, "...we have agreed to accept the edition of the Holy Scriptures offered to us." Brother Andrew, founder and president of Open Doors International, made the initial Bible offer on behalf of Christians in the West in January 1988 in Holland, during the first conference on "Human Rights and International Cooperation." The first shipment of 100,000 New Testaments will be ready for delivery in late 1988. [NNI]

WICC ELECTS NEW PRESIDENT

Betty Turcott, a member of the United Church of Canada from Bowmanville, Ontario, was elected president of the Women's Inter-Church Council of Canada at the Council's annual meeting. Active in her own denomination, Ms. Turcott has been a member of the editorial committee of the publication, *Women's Concerns*, co-ordinator of the Ontario Conference for Women of the United Church (1986), and currently vice president of the Oshawa Presbyterial U.C.W. (United Church Women). Skilled in music, she has a special interest in rewriting hymns using inclusive language.

"Working ecumenically has helped to challenge some of the beliefs and narrow concepts of God that I was taught as a child," Ms. Turcott says. "The Council is a place where I can live out, work out and develop my feminist theology. It affirms my journey." She hopes that her new position as president will enable her to open up that journey for other women.

- Betty Turcott

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

ANGELS ON OUR BEDPOSTS. *Published by Board of Congregational Life, Presbyterian Church in Canada. Price $1.50.*

This little booklet is a labour of love. It was brought about by friends of Morag Morris who wanted to share her story with those who are care givers or care receivers. It is a transcript of a mini-congress Morag planned at Glenview Church, Toronto in April 1988 on "Christian Caring". The participants were Carol Morrow, Dr. Margaret Scott, Jean Morris, and Morag herself. It is Morag's gift to the church, published just days before her death in June '88.

The text is exquisite in its illustrations. After reading in Carol Morrow's opening worship quotations from a 10 year old girl's impressions of a church window depicting Christ knocking at the door (written in 1904), you know this is a booklet you will treasure.

In her presentation Dr. Scott, who works in palliative care, quotes a volunteer reminding us that all care givers are just "people with people". In another quotation a friend advises "love people - don't help them." The lessons that Dr. Scott passes on from her experience are that in offering healing support we first need to affirm one another and be aware of our own feelings and how we express them. Then we can begin to listen creatively to the other person and be constructive in our helping. Help without love is empty. We are challenged to affirm, love and support one another.

Morag in her own story of living with cancer says that care can be many things. "Perhaps in its most simple form it is only love - in its most complex form it is only love. When care is recognized most fully the givers and the receivers know it has been a gift of love." Morag tells her story with honesty and humour and practical suggestions. With wisdom and courage she speaks about her anger, her frustration at becoming a "taker" instead of a "giver" and chides us that we are becoming so good at helping people die that we can take away their will to live. Care givers will recognize their own vulnerability but will be encouraged to keep on being a part of a caring community.

Morag describes "the angels on her bedposts" sent by God to her, and the things they did for her: "In times of crisis I believe God sends His angels to do His work and who can He send but ordinary people."

One of her angels told her of the worm and the butterfly. Christ has transformed us into butterflies that live in the light. They can spread their wings and fly. Morag wore a butterfly: "It means I can fly too."

In the closing worship Jean Morris, Morag's daughter, reminds us of our mandate to be care givers. For all who read this book Morag will continue to be a care giver. Her gift of love is now extended beyond those who knew her to the rest of us who wish we had. It is a booklet I will give to each of the volunteer care givers who work with me.

Joanne Walter

CRISIS AS OPPORTUNITY: CHALLENGES IN THE ELIJAH STORIES *by Mary Boney Sheats. Produced jointly by Women of the Church and United Presbyterian Women. Price $2.95.*

The Bible Study prepared for Presbyterian Women's groups in the U.S.A. is about Elijah and what his experiences can mean for us today.

The author, Mary Boney Sheats, has made use of the Chinese character for crisis which combines the characters for danger and for opportunity. A crisis in our lives can lead us to defeat or it can challenge us and be a positive opportunity.

In some ways, we experience many of the challenges which Elijah faced and we, too, have the assurance that God will be with us to support and guide us. As Christians, we have the added confidence which comes from being followers of Jesus.

As Elijah faced the crisis of drought and hunger so we can examine ways we develop and preserve the resources which God has provided. The crisis of ultimate loyalty reminds us of the importance of the right priorities in our lives. The crisis of discouragement is one which we all face at times. The crisis of injustice reminds us of our responsibilities where we see unfairness. The crisis of succession helps us to see the wholeness of our own lives and the bond which we all have with those who have gone before and those who will follow after. The study culminates with the crisis of hope for the future as we "look forward to that great time of repentance and reconciliation in the kingdom of God, promised through Elijah and confirmed in Jesus Christ."

A section of "Bible Study Aids" by Joan Gray is included giving suggestions for presenting each of the sessions.

This year - and in the future - the Bible Study will come in a separate book and not as part of the *Concern* magazine.

Elijah is a fascinating person and Dr. Sheats has written a very interesting and stimulating study for use by any church group or individual.

Mary Peckover

Advent and Christmas Books

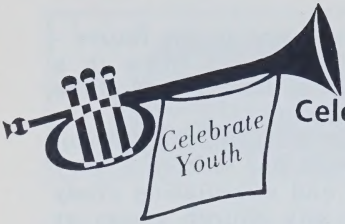
Partners in Prayer - 1988 Advent Season
A guide for personal reflection and prayer during the Advent season. The theme is the grace of God. $1.00

Preparing for God's Gift *by Heather Hammond*
Devotions for families using the Advent Wreath. Appealing stories, in language children can understand and highlighting stewardship themes. $3.60

Yuletide Favorites *by Lois Powrie*
New and old resources for use by anyone interested in helping children of all ages celebrate the seasons of Advent, Christmas, Epiphany and Candlemas. $5.50

All Paths Lead to Bethlehem *by Patricia and Fredrich McKissack*
A creative approach to the Christmas story for children using customs of Christians in many countries. Beautiful, full-colour illustrations by a Canadian illustrator, Kathryn Shoemaker. $6.95

The Annual of Christmas Literature and Art
This volume (#56) highlights the Christmas celebrations of Eastern Christianity. (A very small supply - order quickly!) $9.95



Children and Youth Celebrate with the WMS, W.D.

75th Anniversary
1989
GO . .
AND
TELL .

Write a poem, or prose
Draw a picture
Compose a song
Write a story

We would like to compile a booklet made up of the hopes and dreams of young people for the "Mission Of The Church in the 90's".

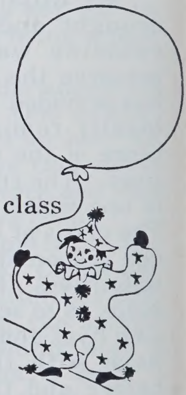
What is your vision of the future for the Church? What do you think the church of the future will be like? Tell us of the dreams you have for the world and the Church? Show us how you see Christians of the future acting, worshipping, carrying out their mission to the world . Share with us the songs you think they might be singing. Help us dream along with you.

Share your talents with the Church.

Instructions

Use a page 81/2 by 11 inches.

On the reverse side of the page write:
Your name,
Address (including your postal code)
The name of your church
The address (including the postal code)
Your age and the name of your group or class



When you have completed your contribution send it to:

The Secretary for Children and Youth,
The Women's Missionary Society, W.D.,
The Presbyterian Church In Canada,
50 Wynford Drive, Don Mills, Ontario. M3C 1J7

(Make sure it is well wrapped so that it will not get torn in the mail .)

Closing date : January 15 th, 1989.

Change in price:

Charms/pins for youth recipients should be ordered from the office of the WMS (W.D.). Please allow at least 5 to 6 weeks for delivery.

Costs: Children - Certificate only $10.00
Youth - Certificate only $25.00
-pin/charm - $20.00

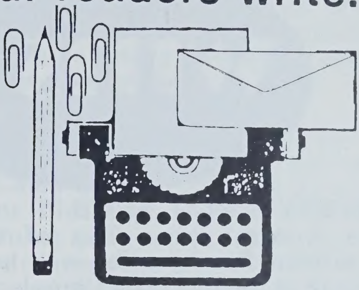
In The World - BWM News

MOZAMBIQUE
The Presbyterian Church of Mozambique is our latest overseas partnership. The Rev. Robert (Bob) Faris has been appointed under the Board of World Mission as our first missionary to serve within the P.C.M., teaching in an ecumenical seminary at Recatla near Maputo, the capital, following six months of language study in Portuguese in Sao Paulo, Brazil.

TAIWAN
The General Assembly of the Presbyterian Church in Taiwan, at its meeting in April, elected as Moderator the Rev. C. S. Yang, Principal of Yu Shan Theological College and as its next General Secretary, to succeed Dr. C. M. Kao. Both Dr. Kao and Mr. Yang have given long service as teachers and principals at Yu Shan, which trains tribal students for ministry in the mountain church of Taiwan.

CANADA
The Rev. Mabel Henderson has been appointed Director of the Kenora Fellowship Centre effective June 1st, 1988. Prior to taking her theological studies at Presbyterian College, Montreal, Mrs. Henderson served in Native Work in Winnipeg and in Kenora.

Our readers write:



Thanks so much for a wonderful June/July Glad Tidings magazine. Every article was superb - Rodger Talbot's meditation, June Stevenson's interview with Stewart Gillan, John Robson's article on Poverty and The Gospel and the article on Presbyterian World Service. I would like to see it read and discussed in every congregation in our church. There is such a need for our people to see the relationship between the Christian Gospel and concern for the poor, the refugee and the victims of injustice in the world. I hope that both study materials are studied in all our congregations, not just by members of WMS groups but by men and women throughout the congregations.

Lorna Van Mossel

Dear June

Your October issue of Glad Tidings is - if you'll pardon the phrase - one helluva issue!

First I was caught by Rosemary Doran's article on Diversity (in evangelism) which was as clear and concise a treatment of the dilemma as I have seen anywhere.

Then I went back to the El Salvador reports, and was overwhelmed by the concreteness, the mind's eye visibility, of the scenes they created for me.

Congratulations.

Jim Taylor

wms highlights

PRESBYTERIAL NEWS

The Annual June Tea of the **Hamilton** Presbyterial was held June 18 at the Binbrook Church .

The Tea was opened by Mrs. Wilma Butter, President, who welcomed all; suggesting that since she had a broken bone in her foot and had to use a crutch that it would be nice if the women would come to see her with their greetings. The table of baked goods was soon gathered up by those attending, and the book table did a steady business.

Enthusiastic describes the members of the **Quebec** Presbyterial, as they met for the 74th Rally at St. Andrew's Church, Melbourne, Quebec June 18th. The theme for the day was "Joy in the Journey".

Chris Morrison was presented with an Anniversary Tote Bag and a contribution to the General Fund of the Society, in appreciation of her many years as Presbyterial Treasurer.

A skit, titled *Who? Me?* portrayed different attitudes of group members in a given situation. It was easy to see ourselves and our weaknesses in the views expressed. Special music by the Hughes sisters, Lisa at the organ and Tara with the flute, was a real joy to hear.

Fidelity, Friendship and Fun was the theme of the annual **Vancouver Island** Presbyterian Womens' Fellowship Day held June 4 in Nanaimo's beautiful new St. Andrew's Church and Church Hall. The program was the responsibility of Sooke WMS.

Friendship there certainly was among the 70 women present. *Fun* took the form of games and song. *Fidelity*, love of our Lord, was expressed in the short devotional service, and the Christian love for each other as felt throughout the day.

Guest Speaker Mrs. Ethelwyn Smith's topic of analysing one's self and moving to be the person God has in mind for us, was followed by a small group Bible study. The afternoon session portrayed God as the artist and we, in the process of becoming, changing and responding to Him.

"Go, Be Recreated, Be Renewed" was the departing challenge .

The Summer Rally of **Lindsay** Presbyterial was held in St. Andrew's-Chalmers Church, Uxbridge on June 22. President Barbara McEachern chaired the meeting, using the theme "Sharing and Caring". Guest speaker was Grace Jess, President of Council who gave an account of her experiences in the Middle East. The inescapable plight of the poor was apparent.

Lynda Reid, A.E.C. presented the video "Giving Witness" featuring a group of lay people on a mission to El Salvador and Nicarauga. The true meaning of faith was evident in the endeavours of the churches of South America to alleviate the suffering of the poor.

The dining hall of Presbyterian College took on a new look when the **Montreal** Presbyterial hosted a tea and bake sale there in late May. Principal Dr. William Klempa, in his welcoming remarks to the guests made note of the hall's transformation, with yellow tablecloths and spring flowers. Dr. Klempa later led guests on a tour of the College.

Following tea, guest speaker the Rev. Joseph Reed, spoke about his work in Central America. Mr. Reed concluded his presentation with a video prepared by the Board of World Mission "Giving Witness".

The spring meeting of **London** Presbyterial was held in the Church at North Caradoc on June 13. A cold pot luck was enjoyed by all. An introductory exercise required participants to answer questions on the WMS from a printed sheet.

The worship service organized by Eva Murray included a dialogue on the Lord's Prayer.

Marion Weldron, President, introduced the speaker Marjorie Quinn, recently returned from Thailand. She spoke on "Sleeping Children of the World" a project which provides bed kits for the many children with no place to sleep.

After the meeting, the women had cake and tea in honour of North Caradoc's 90th anniversary.

The **Edmonton-Peace River** Presbyterial met June 4 at Eastminster Church, Edmonton, theme "Celebrate with Love". Mickey Johnston led in the opening worship. A.E.C. Anja Oostenbrink took us through a "Journey of Faith" from childhood to the the present.

During the afternoon a "March Past" was held honouring all WMS members over 80 years, beginning with the first President Mrs. Catherine McQueen. In attendance was missionary worker Isabel Taylor, now retired.

The 7th Annual Ladies Retreat of **Westminster** Presbyterial was held at Camp Douglas June 20-23 with Irene Bleackley as Director. The morning programs included aerobics, prayer time and Bible Studies, followed in the afternoons by nature walks, swimming and leisure time. All participated in evening singsongs, skits and campfire.

The speaker on one evening was Adrianna Van Duyvendyk, Assistant Director of the Presbyterian Covenant Community at Duncan. Another evening the Rev. Hsieh of the Taiwanese Church in Vancouver spoke and showed slides of Taiwan. Scottish country dancing was enjoyed on the final evening with instruction and assistance of women in the community.

A bus trip to five London churches was enjoyed by 140 members of **Stratford-Huron** Presbyterial. The first stop was at Wortley Road Baptist Church where everyone toured the facilities.

A stop at the Russian Orthodox Church acquainted the group with some interesting history about this religion. Lunch was served at New St. James Presbyterian Church where the Rev. Donald McInnes was the host.

The next stop was at St. Peter's Basilica, a very large and beautiful old church. At St. Paul's Anglican Cathedral the guide gave the history of the church which contains several regimental flags and four beautiful picture windows.

Mrs. Stuart Stevenson of Brussels arranged the tour.

London Presbyterial District No. 1 held its annual meeting in Hamilton Road Church with Eleanor Knott as guest speaker. Eleanor has recently returned from work in India. Greetings were extended from the host church by Dorothy McHaig and from Marion Weldron, Presbyterial president.

LOCAL NEWS

Erskine Missionary Fellowship visited Holy Trinity Bukowinian Cathedral in **Ottawa** as part of this year's mission study activities. They saw the many religious features of the architecture of the building and the interior artifacts and decorations which were so well described in the study materials and which are so meaningful in the Orthodox Worship Service.

Some members also attended a Ukrainian dinner at St. John the Baptist Ukrainian Catholic Church which was built in Ottawa with contributions from across Canada as a national shrine to commemorate the 1000 years of Christianity in the USSR. Dorothy Nekrassoff also spoke on her visit to Russia.

On Sunday June 19 the Rev. Paul McLean was welcomed to **St. George's** Church, **London**, Ontario as guest speaker. Rev. McLean and his family were home on furlough from their work with the Hakka people in Taiwan. During a social hour which followed the service, Rev. McLean offered music and an informative slide presentation.

The Mission Sunday was planned by the WMS as their contribution to the 100th anniversary celebrations of St. George's Church which originated at a prayer meeting held at the home of Josiah Goforth, brother of the late Rev. Dr. Jonathan Goforth who served as a missionary in China.

The WMS of **St. Andrew's, Barrie**, Ontario held their annual Blossom Tea with a Craft and Bake Sale on May 26. The Church hall was beautifully decorated with "blossoms" created by busy hands at work parties. Floral table centre pieces were enhanced by lovely crocheted baskets. Senior members seated under a flower bedecked arbour enjoyed their role as honorary greeters.

St. Andrew's WMS initiated this event in 1987 to extend their mission outreach. In that year $1000 was given to Presbyterian World Service and eventually used to assist in a project in India. More generous support was also given to Presbyterian camps and local camperships.

ANNIVERSARIES

On June 12, the Helen Young Auxiliary, **Paris** Church, celebrated its 50th Anniversary, at a special church service. The theme "On the Wings of Faith" was chosen. Mrs. Heather Johnston, D.D. of Hamilton, as guest speaker, shared her thoughts and observations on the situation in South Africa (Sierra Leone, Malawi). This occasion was further highlighted with the presentation by Jessie Rayner of beautifully hand-scripted scrolls, to nine active 50-year members.

Recipients of scrolls (from left to right): Kathleen McTavish, Peggy Telfer, Helen McTavish, Ethel Mulloy, Thora Dunn, Margaret Guthrie, Evelyn Mulloy, Helen Harrison and Mrs. Jessie Rayner (Absent: Kay Oldham).

The hymn "We've a Story to Tell to the Nations" which was sung at the first meeting, November 18, 1938, has been sung at our monthly meetings this year, and at this service.

There was a Fellowship time following the service, also an opportunity to meet with former members, and to hear greetings from Margaret Ford, President of Hamilton-London Synodical, and Evelyn Murdoch, A.E.C.

Avonton WMS celebrated their 100th Anniversary on June 1, 1988. Cutting the cake are the 1988 Executive: (left to right) Ruth Strohm, Viola Bell, Hazel MacNeill, Elaine Murray, Iona Ballantyne and Audrey Douglas.

The Avonton WMS was founded in 1888 by the Rev. Daniel Gordon of Harrington and the Rev. George Chrystal of Avonton.

EMPLOYMENT OPPORTUNITIES

Women's Missionary Society (WD)

Three Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:

Saskatchewan
Manitoba and Northwestern Ontario
Quebec and Eastern Ontario

Job Description available on request. Send applications to:

Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
Telephone 1-416-441-2840.

In Remembrance

Mrs. Margaret Ann MacKellar,
Mrs. Margaret McCallum,
Guthrie, Alvinston, Ont.

Mrs. Lillian King,
Melville, Brussels, Ont.

Miss Margaret Woods,
Knox's Galt, Cambridge, Ont.

Miss Katie MacLean,
Kenyon, Dunvegan, Ont.

Mrs. Doris E. (Betty) Thomson,
nnerkip, Ont.

Miss Clara Norman,
Knox, Kincardine, Ont.

Mrs. Evelyn Ritchie,
St. Andrew's, Kingston, Ont.
(wife of Rev. James M. Ritchie)

Mrs. Stella Wood,
St. John's, Manilla, Ont.

Mrs. Mary Etta Murray,
Boston, Milton, Ontario

Mrs. Janet B. (Nettie) Dunlop,
St. Andrew's, Niagara-on-the-Lake, Ont.
(formerly of Montreal and Carleton Place, Ont.)

Miss Pat Horsey,
St. Andrew's, Ottawa, Ont.

Mrs. Annie E. Emslie,
St. Andrew's, Qu'Appelle, Sask.

Mrs. Margaret Bulmer,
Mrs. Kathleen Millar,
St. Andrew's, Ross, Ont.

Mrs. Doris Fisher,
Gordon, St. Elmo, Ont.

Mrs. Eva Thom,
Westminster,
Smiths Falls, Ont.

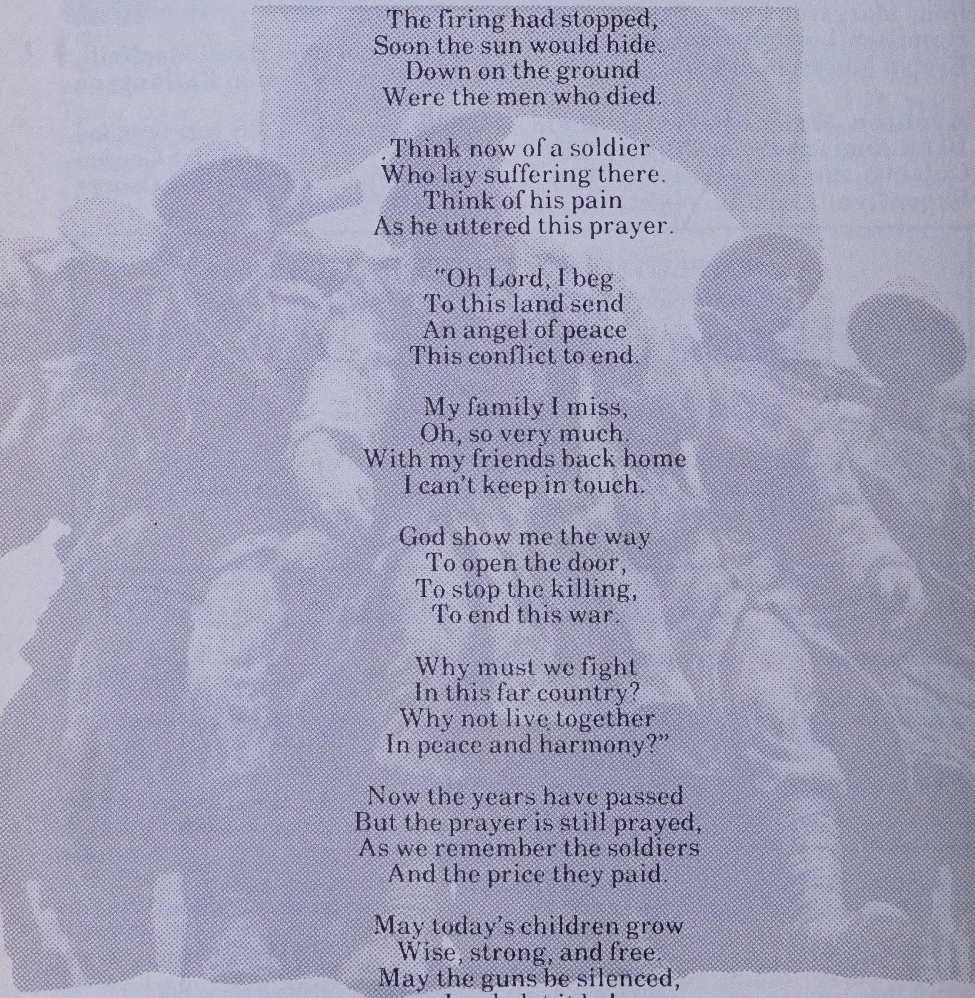
Miss Ethel Lowe,
St. Andrew's,
Southampton, Ont.

Mrs. Margaret Walwin,
Weston, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

A Soldier's Prayer



The firing had stopped,
Soon the sun would hide.
Down on the ground
Were the men who died.

Think now of a soldier
Who lay suffering there.
Think of his pain
As he uttered this prayer.

"Oh Lord, I beg
To this land send
An angel of peace
This conflict to end.

My family I miss,
Oh, so very much.
With my friends back home
I can't keep in touch.

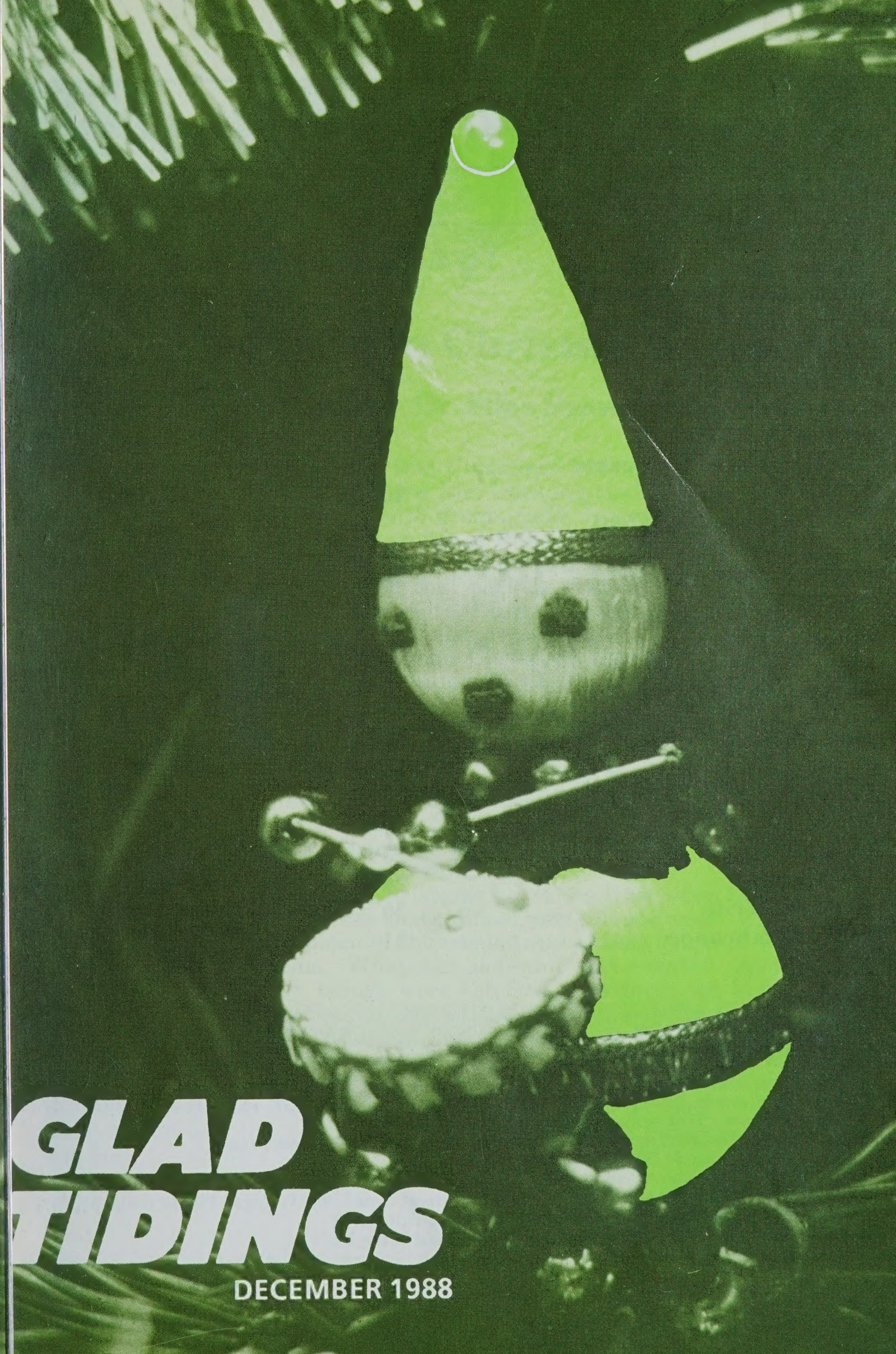
God show me the way
To open the door,
To stop the killing,
To end this war.

Why must we fight
In this far country?
Why not live together
In peace and harmony?"

Now the years have passed
But the prayer is still prayed,
As we remember the soldiers
And the price they paid.

May today's children grow
Wise, strong, and free.
May the guns be silenced,
Lord - let it be!

Jay Smith



GLAD TIDINGS

DECEMBER 1988

Volume 64 No. 10 **GLAD TIDINGS** December 1988

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A Green Christmas

by Rt. Rev. Dr. Silas Ncozana

I have observed each year that Christmas in Malawi comes at a time when nature breaks open into new life; trees are clothed with new leaves, valleys and hills are covered with green grass; frogs, birds, red ants and many creeping creatures come to life at that time; lightning tears the sky and rain pours down heavily. Trees and grass dry up from May to October and many creatures die during that period. But at Christmas, nature becomes alive and green. Therefore, I cannot imagine having Christmas without fresh green leaves on trees and green grass in valleys and on hills.

Christmas is the time when Jesus Christ was born into this world. His birth brought new life to humankind. Shepherds praised God and shared their new experience with those who had not heard about this marvelous event. We might say that shepherds were nonentities in their society, but wise men too bore witness to the fact of the birth of the new life in Jesus. They worshipped the baby Jesus. An old man by the name of Simon was rejuvenated when he cuddled the little baby Jesus. Then he said that he was satisfied in his life because he had tangibly seen the love of God in and through the infant Jesus. Therefore, peace, love, friendship and celebration should characterize our Christmastime this year.

We must not forget that Christmas too is the time when the power of evil tried its best to frustrate God's gift of new life and love. First, Mary could not find a decent place in the whole town of Bethlehem in which she could give birth to Jesus. What was available was a stable. As a result, cows instead of human beings were the first to witness the birth of the Saviour of the world. Second, Herod felt that his position as King was threatened by the birth of Jesus Christ. Consequently he ordered mass murder of all children up to the age of two years. Thanks be to God, for at that first Christmas the power of evil could not prevail. There is no doubt that hope and courage are part of the Christmas message. Christmas breaks open new life, a life of courage, love, peace, friendship, celebration and hope.

I wish you all a happy *green* Christmas.

The Rev. Dr. Silas Ncozana is General Secretary of the Church of Central Africa, Presbyterian - Synod of Blantyre, Malawi.

Meet Lorna Van Mossel: Citizenship Court Judge

When Citizenship Court Judge Lorna Van Mossel leans over her desk to help an elderly Chinese (or Ukrainian or German) person through the oath of citizenship you know she cares about people. Each one of the forty or so who comes forward in an average court is given the same consideration, her whole attention.

At the end of the time the court is in session, her back aches from bending forward to hear those who need help with English.

In a recent Toronto General Hospital Alumna paper she wrote:

We live at a time when citizenship, immigration and refugees are discussed a great deal. There is much misinformation around as well as much prejudice and discrimination. In my job I see many opportunities to do something positive in these areas of concern.

I was appointed by the Federal Government to the position of Citizenship Court Judge in March 1985 for a period of three years. I have just now been reappointed for a period of five years. Some of you may have had the opportunity to attend a Citizenship court. For

- Manuel Angel Menendez Sanchez, 54, a native of Spain, pronounces the oath of Canadian Citizenship to Judge Lorna Van Mossel with his right hand on the Bible. Surrounding her to welcome the new citizens are from the left, Elizabeth Winegard, in place of MP Bill Winegard, MPP Rick Ferraro and Mayor John Counsell.

Mercury Photo by Eric Johnson

most, this can be a very meaningful experience. In an average court, where forty people come forward, one at a time or in a family group, to take the oath of citizenship, it is not unusual for fifteen or twenty countries to be represented. Many persons come from countries where there is persecution, little freedom, and much violation of human rights. For these people to become citizens of a free country is the realization of a dream. We usually have an R.C.M.P. officer in our court and often an elected official from one or each of the Federal, Provincial and Municipal governments. It is a very meaningful time when the court rises at the conclusion of the ceremony to sing "O Canada".

This court procedure is the climax to the process of becoming a citizen. To make the initial application for citizenship, one must have been a landed immigrant for three out of the last four years and must not be on either probation or parole. The applicant is given a book called "The Canadian Citizen" and a map of Canada to study; the application is sent to the headquarters for citizenship in Sydney, Nova Scotia. Here it is checked for security and returned to the office of origin. At this point the applicant is sent a notice to appear for a hearing, and it is at the hearing that the judge sees him and, among other things, asks questions about Canada - its geography, some history, and how the government

- Lorna Van Mossel takes time out from welcoming Canadian citizens to bestow a special Canada Day award on a born Canadian, Elicia Maine.
Mercury Photo

works, as well what are the rights and privileges of a Canadian citizen. If the applicant passes his hearing, he or she will then be called to appear in court. The entire process takes from three to six months.

Before I began working as a Citizenship Court judge, I worked for six years with people who had come to Canada as refugees and settled in our Kitchener-Waterloo area. In 1979 we started the Friendship Family program (see March 1981, Glad Tidings) which matched government-sponsored refugees or refugee families with a Canadian family. This friendship family helped the newcomer with all the difficult areas of settling into a new culture. It was a most rewarding type of work. The Canadian family learned much about their own country - what services are available, for example - and sometimes, if they had always had a car, even how to take a bus. The refugee, in turn, acquired a friend who helped in the difficult process of learning a new language, adapting to a strange culture, and making the adjustment from fleeing his country to settling into life in a new country very different from his own. Many of these friendship families and their refugee family became close friends. It has been my experience that our refugee people have settled into our Canadian culture extremely well; most are working, some even doing two jobs at one time. They buy houses and cars, and often they start businesses that provide employment for other Canadians.

My experience with newcomers continues in my citizenship work. Canada is a multi-cultural country, and this year legislation has been passed to make it officially so. New Canadians are encouraged to learn English; they are also encouraged to keep their own language and to teach it to their children.

We speak about Canada as being a mosaic. I also like to think of it as a family in which each member is allowed to be his or her own person. Rather than feeling threatened by our differences, we should learn to appreciate them and to have respect for one another. In a recent court this idea of family was

Ten Ways to Bury a New Idea

1. "It will never work."
2. "We've never done it that way before."
3. "We're doing fine without it."
4. "We can't afford it."
5. "We're not ready for it."
6. "It's not our responsibility."
7. "We're doing the best we can."
8. "The old ways can't be beat."
9. "Trying new ways is risky."
10. "It's too late to change now."

very evident. We had an unusual number of children present who came to the front with their parents and, putting their hand on the Bible or whichever sacred book they chose (the Islam book of worship - the Koran, the Hindu holy book - the Bhagavadgita or the Old Testament), took the oath. One five-year-old child from Korea, who had been adopted by a Canadian family, came forward with her parents. Because of her age, she did not have to repeat the oath, but she did receive her citizenship certificate. The parents chose to have the child attend the ceremony, hoping that she would remember this important event. It was an emotional time for the parents and for many others in the court.

The idea of citizenship should be discussed more and taken more seriously in Cånada. I would like to see less apathy and more concern and awareness on the part of Canadians about issues within our country as well as our country's role in world affairs. Canada is held in high regard throughout the world because of our concern for human rights and other humanitarian causes. In 1986 Canada received the "Nanson Award" for our response to the needs of refugees. I pray that this generosity of spirit will not only continue but will steadily increase.

Lorna Van Mossel is the widow of the Rev. Bert Van Mossel, a graduate of the Toronto General Hospital School of Nursing and the mother of six children, three girls and three boys of whom Margaret is a nurse in Toronto, John is with CUSO in Zambia and Ruth and her husband are working with the Christian Reformed Church in Sierre Leone, the others are in Canada in various stages of education and work. Stephen is still at home. An active Presbyterian, Lorna has been a member of the Presbyterian World Service and Development Committee.

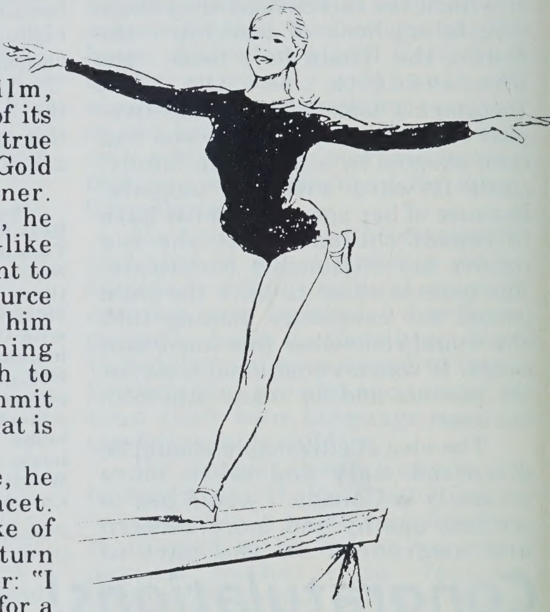
Thanks to Flora Cleghorn for suggesting and organizing this article.

Congratulations!

Brendan Remmelt Copeland Hummelen was born on June 2, 1988 to Remmelt and Kathleen Hummelen. Kathleen was past editor of Glad Tidings and Remmelt formerly with the Board of World Mission. They are presently residing in Islamabad, Pakistan where Remmelt is working on a CIDA project.

The Christian Race of Life

by Edward P. Mason



That remarkable film, "Chariots of Fire" has, as one of its main characters, Eric Liddell, a true man of God, missionary and Gold Medalist 1924 Olympics runner. Whether by actions or words, he portrays the spirit-led, Christ-like man. His faith and commitment to Christ were an extraordinary source of inner strength which allowed him to surpass his human running skills. Eric compared faith to running a race: "If you commit yourself to the love of Christ, that is how you run the straight race".

In running the race of life, he pointed out an important facet. Prior to the Olympics, he spoke of putting off temporarily, his return to China. He said to his sister: "I believe that God has made me for a purpose. For China. But he also made me fast, and when I run, I feel his pleasure. To give up (now) would be to hold him in contempt.... To win is to honour him."

For each of us, there is a "race" to be run. This race of life should be run with its supreme aim to glorify God, to meet his approval and give him joy and pleasure - "to win". It should be run according to his rules, each of us ever dependent on that inner strength, love and wisdom which only he can give. To be Christ-like must be our aim, but oh, how difficult that can be. Continually, our sinful nature deflects our course. And through our individual actions, words, thoughts, suspicions and biases, we turn against Christ's teachings, against his presence within us. We falter. We revert to our own "Human Race" with all its appeals and distractions. How our Saviour must grieve as he sees us unwittingly turning aside and ignoring him.

Yet, in faith, through prayer and the power of the Holy Spirit, however faltering our efforts at times may be, we can and must return to the race he has set before us. We must ever rely on his all-encompassing, forgiving love and inner presence, to extend ourselves for him, to give him joy and pleasure, to honour him. May each of us at the end of this earthly life, be able to say like Paul, "I have fought the good fight, I have finished the race, I have kept the faith. And now there is the prize of victory awarded for a righteous life...." (II Timothy 4:7-8)

Christmas Morn

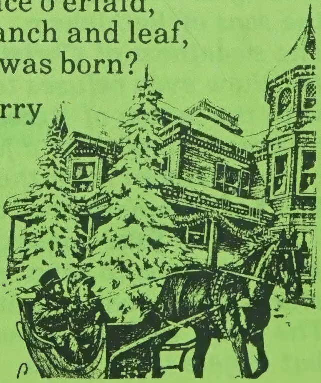
I rise at dawn on Christmas Day
When Light is pausing in the east;
It slowly brightens our sleepy world,
It grows and swells - like pearly yeast
And turns the clouds a rosie hue.
On panoramic screen Light calls
To all to rise, and view the Day.

From busy cares of early morn
We step in silver countryside.
The clouds have left new coverlet
Of star design, the ground to warm.
The homes are all withdrawn in sleep;
The land in silv'ry stillness lies
And rests with patient hope.

My eyes are pleased by gracious lines
Of distant farms, on misty hills
Adorned with trees that march in rows
And fold around the barns below;
All merge with clouds of winter sky.
The sun sparks light of rime on boughs
Like sequins, on milady's gown.

The whole world sings a song of beauty;
Almost we hear the angels song
With their glad words for humankind
In distant times, was it like this?
Was all the earth in misty peace o'erlaid,
Did hold its breath, so still of branch and leaf,
When Jesus Christ the babe was born?

Elsie M. Curry



The Killings of Innocents

by Richard Fee

The reading of Jeremiah 31:15–17 and Matthew 2:13–18 will provide background scripture for this meditation.

I am a Canadian.
I am not one who has seen a massacre,
Nor am I the son of one
who has seen a massacre.
I am a Canadian Presbyterian,
and I live in the midst of a people
who have not seen a massacre.
The word massacre
does not even sound so horrible in my ear.
The reality does not fit
the syllables forming on my lips.
The quietly modulated tones
of the T.V. announcer of the evening news
neutralize what lies beneath
this word, massacre.
The coming of the Lord
the sweetness of the occasion
which we remember
with the best known melodies
in the world,
was for hundreds
the lighting of the fuse of events
leading to the murder of
the sons of Bethlehem.
The sweetness of Christmas –
Matthew even refuses to tarnish this
with the action of Herod;
he uses it to portray a joyous return
of the children from the old prophet's writing.
What of the massacred sons of Bethlehem?
There is no future mention.
Matthew goes to other matters.
Mark, Luke, John do not refer to it.
The event must have been horrendous,
but it gets little press.

What prompted my thinking on "massacres" -
for I am not a morose person -
was an afternoon spent with
Mark van Koevering,
an American agriculturalist,
in Maputo, Mozambique.
Mark had spent one of his
very first days in Africa
as an observer,
and almost the sole survivor
of a massacre in a village in Mozambique.
At 5 a.m. from his upstairs window
he saw the "banditos" enter the village
killing everyone they saw.
Men, women and children,
old and young, everyone was killed.
Mark was hidden -
he lay there and committed
his soul to the Lord -
until 3 p.m.
When he emerged,
he saw the bodies -
through the lanes, and in the houses,
on the roads leading from the village.
He counted 450.
One who has seen a massacre.

The Presbyterian Church in Canada is not
without similar people;
many have been on the front lines.
But we are not given to talking
about such "ugly events".
Like the massacre of the innocents
in Bethlehem
such matters
are not fully reported.

How do we bring such events
before our Canadian Presbyterian congregations?
The question, I see, is this:
how do we recreate the horror
of what we do as humans
to one another

so that people can learn,
and respond, and turn it into hope?
How can we recreate Hiroshima,
fully report Hiroshima,
so that it will not be repeated?
How do we report the horror
but at the same time
not develop a "chasing fire-trucks" syndrome.

As a church
we must not leave our people
in a valley –
Jesus must be proclaimed as Lord.
The hope of resurrection
must be declared.
In the words of a black American gospel song,
"There is no river wide enough
there is no mountain high enough
there is no valley low enough
to separate us from the
faithfulness of God".
As Jesus was saved from
the massacre of the innocents,
there is hope today for a
future world with no massacres.
There are people today
dedicated to a peaceful world
of no massacres.
Yes, there was a massacre.
Yes, Jesus was rescued;
and because he was,
we are committed to try to
prevent future massacres.

Rev. Richard Fee has been in Nigeria since 1977 working in the Presbyterian Church there. He was elected Deputy Clerk of General Assembly and is active in the daily administration of the church. Appointed as Africa Liaison of the Board of World Mission, Rick visits partner churches and staff in Africa.

Return to the Bhil Field

by Bea Scott

It was a great pleasure to spend a week on the Bhil Field in India in March. My nephew John accompanied me to Jobat and spent three days there before returning to Bombay previous to attending a Conference in Hyderabad. Doreen Morrison had come from Mandleshwar so I enjoyed a visit with her as well as with Pauline Brown who is the only Canadian now on the field.

We arrived in Jobat on a Friday morning. That afternoon we were invited by Dr. Tezlo to a tea at the hospital. Nearly all the nurses and other workers were present to welcome us and to sing 'Happy Birthday' to Doreen. This was the first of several welcomes: by Jobat Church, Jobat school children and teachers, Amkhut children and teachers, Amkhut Women's Fellowship, M.G. Abey Children's Home, as well as individuals. Our reception shows that the people of the Church on the Bhil Field appreciate any indication of continued interest by the people of the Church in Canada.

The Medical work is centred in the Jobat hospital. When a few years ago Dr. Daniel was transferred to Indore, the number of patients decreased. Since Dr. Dabura Tezlo has returned following her post graduate course, the numbers have increased. The average is not yet sufficient to warrant re-opening the School of Nursing but a course for Auxiliary Nurse Midwifery students is to open in July. A doctor, preferably a surgeon, is needed for the hospital - at the moment Dr. Tezlo is on 24-hour duty, 7 days a week - and a second instructor for the ANM course.

The Community Health programme is very effective. One group has headquarters in Jobat and one in Mendha. The main emphasis is on teaching health practices. In each village in the programme a leader is given special training in simple procedures. He/she helps the others and keeps a record of conditions in the village. Even if the leader is illiterate, records can be kept as picture symbols are used on the forms. A nurse visits regularly and a clinic is held once a week when minor ills are treated, babies are weighed, etc. It was interesting to visit a clinic and to see how the leaders took responsibility for those in their area.

Since I last visited in 1976, the Jobat school has been up-graded from Primary (Grade 5) to Middle (Grade 8). Michael Ver Singh is still the headmaster and several teachers are the same. In addition, four young women have been added to the staff - all from the area. The 350 children were being taught in three separate buildings.

Bea Scott, right, with nephew Dr. John Scott, centre and Doreen Morrison at hospital reception.

Permission has been granted and money allocated for a new school building.

The three Village primary schools are carrying on as usual. But in Amkhut the attendance is down. One reason given is that a Middle Government school has been opened there. It is necessary for the Christian school to charge fees while tuition is free at the government school, so many Christian parents are sending their children to the latter. Many of us feel that in this area there is still a need for Christian schools where Bible is taught daily before or after regular classes and where children are influenced by Christian teachers. Prayer is requested for this situation.

The M.G. Abey Children's Home is supervised by Rev. Musa Abey who was himself one of the first babies in the Home. There are only 10 children in the Home at the moment - no new babies taken in recently. Prayer is needed for these children and for the orphans out at school or in training. There is a strong family feeling among the Abey's but it is not quite the same as having one's own mother and father.

- Dr. Dabura Tezlo

Economic help for the farmers is not forgotten. A new programme has been started by the Social Service Committee of the Church of North India. In the Jobat, Amkhut and Mendha areas it is carried out by a Diocesan committee. About 10 villages in each of these areas is involved. When some villagers were asked about their needs they said they'd like buffaloes! But all were agreed that their greatest problem was that most farmers do not have enough grain from their fields to feed the family all year. So they have to borrow from the merchants who charge very high rates of interest. Thus the farmer gets into debt each year more deeply.

The Church decided to organize a co-operative programme in the village. A member of that Committee acts as motivator but the villagers elect their own Committee. As a start they are given an amount of seed grain. This is distributed by their committee. Each village makes its own rules as to how the grain is to be distributed, on what terms it is to be returned, etc. What is returned belongs to the village. In some cases special storage bins have been erected. Most have opened a bank account with three members and the motivator as co-signers - even if they cannot read and write! The programme seems to be working well. The Diocese Committee also manages a development project funded partly by government and partly by a Relief organization. They have plans for drilling 10 wells with hand pumps. The last three years the rains have been meagre and wells are going dry. Even the spring in Amkhut which has supplied clean water for at least 80 years is dry for the first time.

Front Row: Nan Singh, Stephan, Sadig, Mankhawan
Back Row: Henry, Rosie, Doreen, Kamala, Annie, Angelina, Bea Scott.

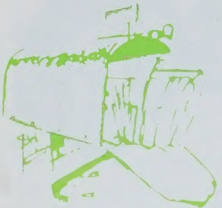
It was wonderful to worship with the Jobat congregation two Sundays - at 8:30 a.m. the church was well filled with people of all ages including a good group of young adults. The first Sunday Padre Samuel Tezlo invited John to preach. The second Sunday I joined the Palm Sunday parade from the hospital to the Church. Children had decorated their palm branches with flowers and all sang praises as they marched. During the service the Padre announced daily meetings during Passion week and a 24-hour prayer chain on Good Friday. Rev. Musa Abey is chaplain in the hospital but every Sunday he goes off on his motorcycle to either Jhabua or Chicheniya where there is a group of Christians.

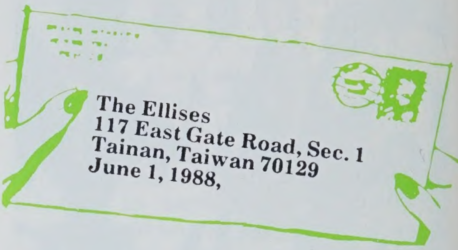
The Women's Fellowship meets each Sunday after the service. During Lent they also had a prayer meeting each Tuesday. They sometimes go as a group to a nearby village to have worship with a few Christians there and witness to the non-Christians. The Women's Fellowship in Amkhut is also very active. The congregation supports a retired evangelist who goes to witness in the villages. One day when we were there, he and two of the women, Bertha Tezlo and Veshti Alfred, had just returned from spending two days in a village where there is a co-op programme. Bertha has been retired from teaching in school for several years but she has not retired from witnessing.

Nurses at reception tea in Jobat

Before I left India many of the Christian young people were employed in positions as teachers, nurses, drivers, etc. in government institutions or among non-Christians. Their number has now greatly increased. I was reminded of the situation as recorded in the Acts of the Apostles when the Christians were compelled to leave Jerusalem and were scattered throughout Judea and Samaria. Through them the Gospel was spread. It is our hope that those who have gone out from the Church on the Bhil Field will be worthy witnesses for Christ and that the Church will grow because of them. On the plaque in the Amkhut Church in memory of Dr. and Mrs. Buchanan is a favourite verse of his which is still applicable today: "There remaineth yet very much land to be possessed." Josh. 13:1

Dear friends,





The Ellises
117 East Gate Road, Sec. 1
Tainan, Taiwan 70129
June 1, 1988,

The countdown has begun. Robert and Stephanie have now finished their school year. I (Ted) finish up on June 18 and, all being well, we leave for furlough on June 28. On September 1st I begin work as part time assistant to Dr. Donald Wade, at St. John's Milliken, Scarborough, Ontario.

Robert and Stephanie have had a good year - heavy with school work, but with time for sports and music as well. Robert received the merit badges which he earned at Scout Camp last summer at a recent Boy Scouts Court of Honour. Stephanie was busy most of the term with a mammoth report on Mexico. At the end of term she had quite a big science report to do. Marilyn has just finished editing, printing and mailing another issue of "The Rice Bowl" and is now working to complete a handbook for new missionaries who come to the College.

Holy Week and Easter were special times here in the College. Good Friday morning, in the setting of a chapel service, we watched the last two hours of Zifferelli's "Jesus of Nazareth". It is a magnificent film (fortunately with Chinese subtitles).

This year I have been class adviser to the third year Church Music students. One of them was telling me the other day how her Field Education assignment has helped her to gain self-confidence as a musician and to become more serious about her devotional life.

The General Assembly of the Presbyterian Church in Taiwan reported a total of 1,070 congregations when it met in April. The last annual statistics showed 26 new congregations with 14,000 new members and adherents including 4,000 infant baptisms. But the net growth has been small because many people have emigrated or become "lost" in moves from rural to urban areas.

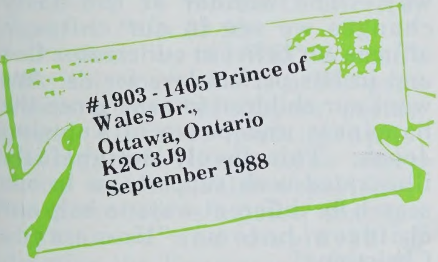
In Taiwan generally, change is the order of the day. Folk Religion continues to surge with new temples and huge festivals. People are seeking peace, health and prosperity amid all the social and economic changes. Since martial law was lifted last year there have been many demonstrations but usually little violence. Farmers are protesting American pressure that has let in a flood of American agricultural produce. (The farmers seem to be the ones who are having to pay for the huge trade surplus Taiwan has with the U.S.A.) We have also had our first - and very short - strikes. It used to be a capital offense to organize one. The law gave employees almost no effective way of redressing legitimate grievances and there has been serious exploitation of workers. The challenge for the Christian is to stay involved for the sake of Christ.

1. This year marks 25 years of service in Taiwan for me (Ted). Please thank God for His faithfulness to Marilyn and me and the privilege of serving Him here. Please also give thanks that this has been a good school year for Robert and Stephanie and pray that their adjustment to school in Canada will be smooth with new good friends before long.

2. Please give thanks and pray about Dr. Chang's leadership as Principal of the College, especially that he will find ways to get more people working together better. Also that the Board and the General Assembly will make wise decisions about the future of the 4 year "pre-theology" program.

3. Please pray that the General Assembly in its continuation meeting will effectively and harmoniously deal with the business left to it including the College/Hospital land issue and naming a successor to Dr. Kao.

Joy and Peace,
Ted and Marilyn



#1903 - 1405 Prince of Wales Dr.,
Ottawa, Ontario
K2C 3J9
September 1988

The Maple trees are changing to gold, orange and red. A touch of autumn is in the air. Today is the first official day of autumn.

I came to Ottawa July 29th, got possession of my apartment and unloaded the car. However my furniture arrived only August 13th. I had a busy first two weeks of August shopping for things needed (drapes, some furniture, a microwave oven and other gadgets), and trying to find my way around Ottawa. The week of August 15th was busy with unpacking, and preparing for an Open House on August 21st for friends of Inter-Varsity Christian Fellowship and others who had helped me get settled. I thank God daily for giving me such a spacious apartment with a beautiful view of Mooney Bay and the Rideau Canal.

From August 24th I was in Toronto for new staff orientation with Inter-Varsity, then a quick overnight stop with my parents in Thornbury en route to Ontario Pioneer Camp (near Huntsville) for Campus in the Woods. There were 160 students from Ontario Universities. A number were international students, and it was thrilling to begin to get acquainted with Toni from Barbados who is doing graduate studies in social work at Carleton.

It is amazing how God has brought to Ottawa people from other universities who want to work with international students. Part of my job will be to co-ordinate the community volunteers with the students, challenge the Canadian students to become involved with internationals, get to know internationals myself, work through the International Student Centres at Carleton and Ottawa Universities. There is a wide open door, and these international students are so open to friendship.

God has certainly answered prayer. Please continue to pray for me as I get established in the work.

Yours in Christ's fellowship,
Eleanor L. Knott

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THE BROKEN BODY. JOURNEY TO WHOLENESS *by Jean Vanier. Published by Anglican Book Centre, Toronto. Price $9.95.*

The medical profession has now adopted a concern for not only healing one broken part of the body, but wholeness of the entire body, mind and spirit. Jean Vanier's book gives insight into the process of helping and healing injured minds and spirits. His work assists disturbed, neglected and homeless young men to take their rightful place in society and the workplace.

This volume is written in blank verse. Each chapter makes an important statement, and gives a message which deserves to be reread before continuing. At times he comes across as a mystic; at other times he describes the practical aspect of his work. As well as the spiritual side of his character Vanier assumes the role of a servant, assuring that the dwellers at L'Arche have counselling, suitable jobs, food and shelter, as well as tender loving care and understanding. Vanier is not above doing the necessary domestic chores. Recently he went to Palestine and sought out the sick, terrified, hungry young people who needed sanctuary to assist them recover some semblance of security and normality in their lives, a difficult task in that troubled land at present.

This little book is a statement of Jean Vanier's faith and how he is translating it into action. It challenges readers, young and old, "to go and do likewise", beginning in their own community.

Anne Doig

HOMEMADE CHRISTIANS *by Nancy Marrocco. Published by Collins and Novalis. Price $5.95.*

As parents of young children, we experience the joy of life in a new way. The wonder of the daily changes we see in our children affirms our belief in our creator God and in His perfect love for us. We want our children to experience the happiness and peace of knowing Jesus. This lovely delightfully illustrated book supports us in our search for different ways to help our children become "Homemade Christians".

Designed especially for parents of those under 6 years of age, its message is for all Christians. Nancy Marrocco supports us, the parents, in our love and care, reminding us that we are not alone; God's love and the Christian community are powerful resources we have.

As well as being emotionally and spiritually supportive, Nancy Marrocco gives us some practical suggestions for fostering our children's faith. She devotes several sections of her book to ways in which we can use light - candles, windows, the sun; water - the sprinkler, bathtub, lemonade; stories and books; music and song, and the people with whom your children come in contact. She also discusses how our children grew in God's sacred garden. We are the gardeners helping the bushes to the water and the light, waiting for the harvest.

This book would be a lovely gift to new parents as well as those who have weathered a few years with children. The illustrations and the simple-to-read text, combined with the inspirational message make this a worthwhile book for those who are trying to grow "Homemade Christians".

Janet Campbell

PRAYERS, POEMS, SONGS & SHORT STORIES: Ecumenical Decade 1988-1998 Churches in Solidarity With Women. *Published by World Council of Churches. Price $9.95.*

Produced by the WCC Women's Desk, this magazine is a 100-page "treasure trove" of prayers, poems, songs, stories, photographs, drawings and illustrations which lift up women's faith experience. The centre-fold is a poster that can be removed and displayed to advertise the Ecumenical Decade. Contributions come from around the world and vividly express joy, sorrow, gratitude and commitment. The major language used is English but there are also translations and original pieces in other languages.

Chapters I - III focus on Easter celebrations: the garden, the crucifixion, the resurrection. The contents of the remaining chapters -- IV Affirmation of Women, V Bread for the Journey, VI Expressions of Solidarity -- can be used on a variety of occasions throughout the year.

You will not like everything in this magazine but between the full colour photograph of the 16th Century Russian Icon, "The Myrrh Bearing Women" on the front cover and the poems of Julie Esquivel and Janet Morley on the back cover you will find many vibrant expressions of faith suitable for group worship and for personal browsing, meditation and devotion.

The spirit of the Ecumenical Decade is captured in Janet Morley's "The Easter Blessing":

May the God who shakes
heaven and earth,
whom death could not contain,
who lives to disturb and heal us,
bless you with power to go forth
and proclaim the gospel. Amen.

Barbara Woodruff

Who Will Roll the Stone Away?

Now Available

"Violence Against Women"

This timely issue of the popular newsletter *From a Woman's Perspective* is available for $1.50 a single copy from the WMS Book Room plus 50¢ postage.

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Celebrate Youth

When you think of Christmas what comes into your mind? Is it shopping, parties, family gatherings, food to be prepared? Sometimes children think of Santa Claus first and what they will ask for, hoping for what they get rather than what they can give. The giving should be an important part of Christmas. We all tend to think of December 25th as Jesus' birthday, but when we do it is always as a celebration of the day he was born and the events that surrounded his birth. We never celebrate his growing up to manhood, and the fact that he came for a reason which was fulfilled in his life, death and resurrection.

Christmas can become one of the most important times in a person's life if we emphasize the true meaning behind it. God gave us this marvellous gift of a Savoiur. We too can give a great gift if we give of ourselves, and share His love with others.

Recently I had the experience in a leadership training event of having the bread of communion served to me by a 2-year-old. Right away I can hear some people saying - "How ridiculous!", some may even say - "That's sacrilegious!" But having that child who had been a part of our "family" for a week serve me, really seemed quite natural. In a family situation at home children, along with other members of the family, pass things from one to the other at meal times. And in the setting I was in, it felt so much better passing the bread and juice to her rather than over or around her as if she had no right to be there, or share in this service. Her mother was the presiding minister and obviously she had prepared her in a way she could understand what the service meant. Jessica, I think also sensed the seriousness of it.

This is what Christmas is for me. A true family event. For all those who are part of the family of God celebrate it together.

Sometimes it can be a hard and lonely time for young children and teens. They may have seen the Santa Claus figures in stores, and suddenly realizing there is more than one, are confused and disturbed. Like Scrooge, they begin to say "Bah! Humbug!" to everything related to Christmas. Telling them the story of the real person who became known as Santa Claus, and how his faith in Christ caused him to give gifts to the poor, will broaden their understanding.

Christ's birthday can be celebrated in such a way that he is seen as growing to maturity and how as he grew his responsibilities and actions changed. We need to help people realize that in terms of their vision of Christ and their own way of discipleship, they need to do the same.

Lois Powrie

CGIT VESPER SERVICE

During December Canadian Girls in Training groups in churches across Canada will present "Unexpected Tidings", the 49th annual Christian Vesper Service of the National CGIT Association.

Listen to God's voice through ancient and modern prophets, and celebrate the birth of Jesus, with CGIT girls and leaders in your church or community. Vesper Service offerings are the major source of income for the National CGIT Association in its work with girls 12-17 in Baptist, Presbyterian and United Churches.

NEWS

CANADIAN NATIVE CONFERENCE IN

LOUISVILLE/TORONTO - The Presbyterian Church USA is phasing out the Dakota Presbytery, a grouping of 22 Native American congregations. They are to become part of the 15 PCUSA geographic presbyteries in six states. The other PCUSA racial-ethnic presbytery is Korean Hanmi in southern California. Unless an extension is granted, it too is to be phased out before 1994. Meanwhile, the United Church of Canada has inaugurated an All Native Circle Conference, which groups UCC Native congregations. Other UCC congregations belong to one of 12 UCC geographic conferences. [EPS]

FIRST WOMAN ANGLICAN BISHOP

BOSTON - Barbara Clementine Harris, 58, a priest since 1980, is the first woman to be chosen as a bishop in the Anglican Communion.

Harris is executive director of a church publishing company, and on the clergy staff of a parish in Philadelphia. She was elected (24 September) on the eighth ballot to be suffragan (associate) bishop in the Diocese of [Western] Massachusetts of the Episcopal Church. With 96,000 members, it is the largest diocese in the denomination.

At their meeting earlier this year, the world's Anglican bishops overwhelmingly approved a resolution which makes no judgement on whether women should be bishops. [EPS]

NICARAGUA: US FUNDS REJECTED

MANAGUA - The financially-troubled Baptist hospital here turned down hundreds of thousands of dollars in US government assistance because of US aid for the contras, who are fighting against the Nicaraguan government. 'How can we accept aspirins from one hand while the other hand is dispensing death to our people?' asked hospital director William Abdallah. He said the aid was rejected by the executive board of the Baptist Convention of Nicaragua (which owns the hospital and oversees its work) on 'moral, ethical, and Christian principles'. Gustavo Parajon, head of Cepad, an ecumenical relief-and-development agency here, said it also rejected an offer of US aid because it 'ran counter to the principles of long-term community development' by requiring that relatively large amounts of money be spent in just a few months. However, a Nicaraguan government announcement that a US-funded programme of medical aid to children who are war victims was being cut off pending the outcome of a vote in the US Congress on contra aid, was criticized by Catholic Relief Services, the largest private relief agency in the United States. CRS is one of five agencies chosen to distribute the aid. [EPS]

WCC ANTI-RACISM GRANTS

GENEVA - The 1988 grants from the Special Fund to Combat Racism of the World Council of Churches total 635,000 US dollars.

They are to go to 59 groups.

Half the money - 320,000 US dollars - goes to four groups fighting white-minority domination in South Africa and Namibia - Swapo (150,000), African National Congress (105,000), Pan Africanist Congress of Azania (45,000) and South African Congress of Trade Unions (20,000).

Money for the fund comes from designated contributions by WCC members, congregations, ecumenical councils, church agencies, anti-racism groups and governments. Grants roughly equal yearly contributions to the fund.

Among criteria for the grants are that the 'purpose of the organizations not be in conflict with the general purposes of the WCC', and that they be spent on 'humanitarian activities'. Grants are 'without control of the manner in which they are spent'. Some past grants, notably in 1978 to groups fighting the white-dominated government of pre-independence Zimbabwe, prompted some negative church reaction, especially in Europe and North America.

Among the other grant recipients is the World Council of Indigenous People (10,000), Canada and the Canadian Alliance in Solidarity with Native People (3,000).

DONNA HUNTER HONOURED AND CAMPAIGN LAUNCHED

In early September, women in the Toronto area gathered at a Coffee Party to honour Donna Hunter, who is leaving her post as Executive Director of Women's Inter-Church Council of Canada. Jean Gordon of Halifax, past president of WICC paid tribute to Donna in words that were wise, warm and witty. Later Betty Turcott, the president, drew us together and we sent Donna off in song.

Donna responded with reflections on her eight and a half years - years of growth for her, and of sharing visions and concerns with the many women with whom she has worked. As well, activity in Women's Inter-Church Council has expanded, and this year a study kit on violence against women has been published for use in theological colleges and individual congregations. Donna also had a vision, which she has been working on with others at WICC. That vision is the launching of a campaign to establish an endowment of $1,000,000 for WICC.

What does WICC do? WICC is well known for its involvement in the World Day of Prayer. Dedicated WDP'ers also know the Fellowship of the Least Coin, an idea begun by an Asian woman, Shanti Solomon, in 1956, and sponsored in Canada since 1969. Administered by the East Asian Christian Conference, the funds are used for "ministries of mercy" on six continents and for experiences which create Christian community across barriers. Less well known is WICC interest in human rights issues through the world. There are three sub-committees on human rights within the Council - east, west, and central. Currently the western group is working on rural women, their needs and resources, while the eastern group, having just completed the 'Hands to End Violence Against Women' project will meet this fall to select another issue. The central group has been working on concerns re Canada's defence policy, and will now focus on the Feminization of Poverty.

Over the past year the National Council endorsed the idea of a financial campaign. Present income is inadequate and uncertain, depending largely on the offering of the World Day of Prayer. Imagine a bad storm the first Friday in March! Offerings would be down and WICC activities would suffer. WICC needs a more solid base for its programs and activities.

We need *your* help! Some ways of participating in the Financial Campaign are:

1. Pledge and give to the campaign to strengthen the only national ecumenical voice of Christian women in Canada.
2. Hold a worship service, and take an offering. (There's a worship service suggested in the next newsletter to celebrate the 70th Anniversary of WICC.)
3. Have a coffee party with musical entertainment. Charge admission.
4. Have a pot luck lunch, and charge admission.

Income tax receipts for personal donations to WICC will be issued by Women's Inter-Church Council of Canada at 77 Charles St. W., Toronto, Ontario M5S 1K5, and should be marked "Campaign".

For help, or more information, contact Nancy Whitla at the National Office (phone number: 416-922-6177). Brochures and speakers are also available.

Remember the Syro-Phoenician woman in the gospel of Mark. She only asked Jesus for the crumbs under the table. But she was really being very bold. She wasn't really asking for crumbs - she was asking for her daughter to be healed, and that is a big thing, not just a few crumbs under the table. And Jesus responded to her faith. Let's be like the Syro-Phoenician woman, and have faith, share God's gifts, and ask for a lot, for the future of women's ecumenical voice in Canada.

In The World - BWM News

CANADA

The Board of World Mission is pleased to announce the appointment of the **Rev. Ian Morrison** as Associate Secretary, Canada Operations. Ian commenced his duties effective September 1, 1988. Before coming to Toronto Ian was minister of Central Presbyterian Church, Vancouver where he served for 14 years.

Two new overseas church leaders have commenced studies in Canada under the Board of World Mission's Leadership Development programme: **Mrs. Rashna David** from the Church of North India, Diocese of Rajasthan is examining some courses in special education, especially in the field of disabled children, at the Ontario Institute for Studies in Education (OISE) and **Rev. Yong-Soo Kim,** minister of the Korean Christian Church in Japan, Kyoto, is studying English, Mission History, and observing ministry to minority groups in Canada.

Conrad Dutchin, as Co-ordinator for Refugees and Undocumented Immigrants under the Board of World Mission since March 1, 1987 has now been appointed by the Federal Government to the new Immigration and Refugee Board serving the Toronto area. We are pleased that he will be able to use his experience, expertise and Christian commitment in this important service.

wms highlights

PRESBYTERIAL NEWS

The **Calgary-McLeod** Presbyterial held a tea party out in the country at Blackhillock Farm, the home of Joanne Watson, immediate past president of Presbyterial. A beautiful red rose floral arrangement was in the centre of the table. Margaret Daniels, Helen Willis, Liz Duncan and Susan Carmichael poured tea. There was a bake table and a white elephant table.

At the last meeting, Dr. Ruby Walker was presented with a retirement gift by Jean MacAskill.

Westminster Presbyterial held their annual Fall Rally at St. John's Church, White Rock, B.C. on September 15, 1988. The theme for the day's program was "To Every Thing There is a Season" (Ecclesiastes 3:1). In the morning, speakers concentrated on "Our Distant Past," "Our Immediate Past", and "Our Now." The afternoon program was "An introduction to South Africa" which included a film and an informative and thought-provoking talk by Ivy Howard, A.E.C.

A delicious lunch was provided by the women from White Rock, and the whole day was a wonderful time of learning, reminiscing and fellowship.

Maitland Presbyterial met in May at Molesworth, Ontario with the theme "Sharing the Good News". Evelyn Murdoch, A.E.C. led a Bible Study entitled "Conditions of Service" and how it related to WMS work. More than 80 members attended. Mrs. Evan Keith presided.

On September 26 two busloads of WMS members of Maitland Presbyterial travelled to Toronto to visit a Russian Orthodox Church and see the many icons which adorn it. A typical Russian meal was served by the women of the church. This included borscht (cabbage soup), piroshok (a small oblong roll containing meat), pelmeny (a small egg roll type cooked in water) and cheese cake. The priest commented on their form of worship and their customs.

From there the group went to the Presbyterian Church offices at Don Mills for a tour and met some of the staff. This trip replaced the usual Fall Rally.

Joy Randall, missionary nurse from Taiwan spoke to the members of **Peterborough** Presbyterial at their Fall Rally held in St. Andrew's Church, Bowmanville on September 14, 1988.

Miss Randall, formerly of Cobourg, went to Taiwan nineteen years ago to teach and share her nursing skills with the native Taiwanese nurses. She showed slides of the modern hospitals in Changhua and told of her work with the people on this crowded but beautiful mountainous island.

The worship service was led by Hilda Watson, Lakefield. A lovely solo was sung by Nell Stevenson, accompanied by Jan Carr.

Audrey Jeffery, Cobourg, president of Presbyterial conducted the business portion of the meeting.

What a day, what a place, what music, what a group! The **Barrie** Presbyterial met in First Church, Collingwood for their fall rally. The Baxter group led a lovely worship service including a beautiful solo by Heather. Lynda Reid, A.E.C. and June Stevenson, Editor of Glad Tidings led two workshops: one on the South African study and the other on the behind-the-scenes workings of the Glad Tidings.

The afternoon was filled with singing, workshops, a lovely solo by Kathryn Lang and service of communion with the Rev. Wilson of Collingwood conducting. Our thanks go out to the organist Marion Willis from Collingwood and guitarist Jan Rutley from Tottenham for their accompaniment.

A birthday was celebrated at the Mini Retreat of **Quebec** Presbyterial held at Camp d'Action Biblique, September 10, 1988. "Bloom Where You're Planted", theme for the day, was carried out with floral name tags, singing of the chorus "Bloom Where You're Planted", and a beautifully decorated birthday cake made by Margaret Goodhue. Balloons gave a real party spirit.

Meditation for the day was led by Jean Warnholtz. We considered several portions of Scripture based on the subjects of Soil, Weeds and Harvest. It was a pleasure and a blessing to have special music by soloist Marion Sutherland.

Rose Faith, continuing the party spirit, gave a delightful demonstration on scarf tying. Many had brought their scarves, and so were able to try the art for them-selves. At lunch we welcomed the Rev. Jacques Smith, former pastor of St. Paul's, Melbourne, Quebec, and the founder of Camp d'Action Biblique forty years ago.

The day closed with a time of prayer, leaving us with the reminder that we must *plant, persevere and produce*.

LOCAL NEWS EVENTS

St. John's WMS **White Rock**, B.C. finished the year's Mission Study at the June meeting with an ethnic lunch. Members of the congregation joined us and borscht and lentil soup were served.

Mr. Scott Carlson, student minister at St. John's, led the devotions. Reading the account of the stoning of Stephen from St. Luke's gospel, he spoke of growth and dedication rising out of persecution. The video "A Glimpse of Heaven - Easter in the Soviet Union" was shown.

It was a time of good fellowship and the group obtained a greater understanding of the dedication of Christian men and women in the U.S.S.R.

Calvin Church WMS, **Abbotsford,** B.C. has had a busy year. Highlights included the World Day of Prayer Service in March held in Calvin church; a congregational luncheon as part of their spring Thankoffering Sunday at which large pots of borscht were served with bread and tea, followed by a film on the U.S.S.R.

At Easter an eight-foot wooden frame cross, made by a Guild member's husband, was studded with daffodils.

The final closing meeting held in June featured a drive to Chehalis, B.C. for lunch and a leisurely social afternoon.

Agnes Conkey was honoured by the WMS of **St. Andrew's, Ajax**, Ontario on June 29 on the occasion of the retirement of Agnes and her husband the Rev. Frank Conkey after 26 years of service.

Agnes, who graduated from the Missionary and Deaconess Training School (now Ewart College) in 1952, served at Rocky Mountain House, Alberta, Sudbury and East Toronto. While serving as a deaconess and secretary in Riverdale Church, Toronto, she married Frank Conkey in 1955. Their daughter Sheila was born in 1957.

In recent years Agnes has served in several capacities on Council Executive for eight years and for six years on the Board of World Mission.

Agnes was presented with a Royal Doulton figurine for her faithful and inspirational service with the WMS.

Agnes Conkey honoured at a dinner, St. Andrew's, Pickering Village June 29, 1988.

ANNIVERSARIES

The Hildur Hermanson Auxiliary was fortunate to have its namesake, Miss Hildur Hermanson, as its guest speaker when the group celebrated its 40th Anniversary on September 19 in **First** Church, **Winnipeg**, Manitoba.

The Afternoon Auxiliary of the WMS was also present to help celebrate this event. Former members returned for the celebration and letters were read from those who couldn't be there. Mrs. Donna Atkinson, the group's first president came from Victoria, B.C.

An anonymous donor provided a rose for each of the present and past members of the Hildur Hermanson Auxiliary. Greetings were brought by the Moderator of the Presbyterian Church in Canada, Rev. B.A. Miles; Presbyterial President, Mrs. Lylah Myers and the President of the Afternoon Auxiliary of First Church, Mrs. E. Watkins.

Miss Hermanson told anecdotes which helped the listeners to understand the challenges and rewards of her long service as a missionary in Taiwan.

On June 14, 1988 the Ellen Douglas WMS of **Knox** Church, **Windsor**, Ontario, celebrated their 50th Anniversary with a luncheon. The Rev. Tony Paton was the guest speaker showing slides of his recent trip to the Holy Land. Mrs. Gerald Doran led the devotions. A special donation was sent to Doreen Morrison for her work in India. Miss Ellen Douglas sent a recent picture of herself to the group.

Mission Conference a Challenge

The 1988 Northwest International Christian Mission Conference was held August 1-4 at Trinity Western

University in Langley, B.C. fifty-eight people attended from 10 different denominations, including many Presbyterians. The themes chosen will be used for study by many denominations throughout this year.

A very timely choice was the subject of South Africa. This study was led by the Rev. Dr. Edward C. May of Portland, Oregon. Dr. May is a retired minister of the Evangelical Lutheran Church in America. From 1973-1985 he served as the representative of the Luther-an World Federation to the United Nations in New York, specializing on southern Africa. "I must be doing something right," quoted Dr. May, "I can't get a visa to get into South Africa." Dr. May's purpose was to present the history, the peoples and the issues confronting South Africa today. The goal is to help North American Christians identify and commit themselves to work with ecumenical and other concerned partners to support positive change in South Africa.

The second course of study was entitled "Faces of Poverty in our Midst", led by Joseph E. Garcia, Executive Director of the Atlantic Street Center in Seattle, Washington. Mr. Garcia, who was raised in central Washington of a large migrant farm worker family knows first-hand the pain and reality of poverty.

The third section was a study of the books of Ruth and Esther. The leader was the Rev. Neville F. Jacobs, presently ministering to Knox Presbyterian Church of Cranbrook, B.C. With his flair for story telling Mr. Jacobs made the plight of Ruth and Esther very relevant. He also led the singing and filled the area with much laughter and joy. Rev. Jacobs is a South African black born in Cape Town. Because of his background he was also able to add a great deal to the study on his homeland.

This worthwhile conference will result in deeper understanding, interest and concern in prayer. The very capable dean of this conference was the Area Educational Consultant for B.C. - Miss Ivy Howard.

- Rev. & Mrs. Neville Jacobs (left) with Norma Lyon, President Kootenay Presbyterial and Gail Allen, Presbyterian World Service & Development Committee (right).

75th Anniversary Travel Fund

Women of St. Andrew's, Oro Station, Ontario recently came up with a unique idea to raise money for the 75th Anniversary Travel Fund - a recipe sale. For 50¢ a recipe everyone can now enjoy making and tasting those casseroles, salads and desserts that are raved about at the church pot-luck suppers.

Congratulations for a unique idea and for a cheque for $15.00 to the Anniversary Travel Fund.

Addition to Honorary Memberships 1987:

Mrs. Jess Ogilvie, Lillian Dickson Group, St. Andrew's, Calgary, Alberta

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Our readers write:

Many of us, as WMS members, have become increasingly uneasy with the 'uncertain sound' emanating from Glad Tidings. I refer to such syncretistic* articles as 'The Heart of Christian Mission' (February 1987), 'Of Love and Truth' (April 1987), and 'Who Do Others Say Christ Is?' (March 1988 by Diana Eck, moderator of the Dialogue Working Group of the World Council of Churches). Now in October of 1988 there appears an article intended to balance Eck's; however, Rosemary Doran's 'The Dilemma of Diversity' tends to give us more of the same. It sets up the straw men of 'imposition' of the Christian faith by former missionaries, and of hardline 'traditional Christianity' - as if dialogue and respect for the person were something foreign to the missionary norm. It leads us through several non sequiturs, ending with God's 'thinking as much of the Hindu, the Buddhist...as God does of us' - not a new thought, as the Bible is emphatic that God loves the world - but here linked to the possibility of God's thinking as much of man's religions as of the death of His Son for the whole of mankind! In addition, this article evades the conclusions reached by Raymond Fung, evangelism secretary at the WCC. In the Jan/Feb 1988 Monthly Letter on Evangelism he reiterates the WCC affirmation, 'Christians owe the message of God's salvation in Jesus Christ to every person and to every people'; counters Eck's concept of dialogue as an end in itself; counsels 'intentionally inviting others to faith in Jesus Christ'; and categorically opposes the universalism and syncretism now decimating the missionary effort of mainline denominations.

The dilemma, is not one of diversity, but of a crisis of faith (David Marshall's ' "Jesus is Lord" - In the Present Crisis of Faith', Presbyterian Record, Sept. 1988). Either we can choose to believe that Jesus means what He says: 'I am the way...no one comes to the Father but by me' (John 14:6), and 'Go, make disciples of all nations' (Matthew 28: 19); or we can choose to disbelieve Jesus on this point and join those described by Christ as 'ashamed of me and of my words' (Mark 8:38).

As the mainline denominations let down on their missionary objectives, other Christian groups, including many in the 'third world', are picking them up and reaping the harvest of past missionary work. How dreadful if we as a WMS are to miss out on Christ's 'Well done, good and faithful servant!' (Matt. 25: 21)

Ruth McCombie

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*Syncretism: the attempt to sink differences and effect union between religions.

Editor's Note: The issue of dialogue with persons of other living faiths is a matter of grave interest and concern within the Church. *Glad Tidings* has attempted to place some of the issues before its readers through the articles mentioned above. There has also been an on-going dialogue within the *Presbyterian Record*.

A standing committee of the Board of World Mission has recently been established to reflect on the *theology of mission*, not just its practice and implementation. The most urgent issue before the committee, is in relation to persons of other faiths. It is hoped that a presentation will be made to the BWM Annual Meeting in March 1989.

In the January 1989 *Glad Tidings*, Barbara Woodruff, WMS Adult Secretary will respond to Mrs. McCombie's letter.

URGENT APPEAL

Presbyterian World Service and Development asks for your response through prayer, awareness and money to the victims of current disasters:

Floods in Bangladesh **Floods in Sudan**
Refugees from Mozambique **Hurricane in the Caribbean**

For each of these disasters, $10,000 has been forwarded by PWS&D. Donations to PWS&D earmarked for any of these relief efforts will also be forwarded immediately.

Presbyterian World Service & Development Committee,
The Presbyterian Church in Canada,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone (416) 441-1111

EMPLOYMENT OPPORTUNITIES

Women's Missionary Society (WD)

Three Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:

Saskatchewan
Manitoba and Northwestern Ontario
Quebec and Eastern Ontario

Job Description available on request. Send applications to:

Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
Telephone 1-416-441-2840.

In Remembrance

Mrs. Myrtle Fisher,
Burns, Ashburn, Ont.

Mrs. Margaret Laird,
St. Giles, Calgary, Alberta

Mrs. Hazel Brolley,
Cookstown, Ont.

Mrs. Margaret A. MacLeod,
Kenyon, Dunvegan, Ont.

Mrs. Evelyn Persson,
Dorothy Row,
Albion Gardens, Etobicoke, Ont.

Mrs. Alma A. McMillen,
St. Andrew's-Knox,
Fort Erie, Ont.

Mrs. Mary Drummond,
St. Paul's, Hartney, Manitoba

Mrs. Christena May Elliot,
Georgetown, Howick, Quebec

Mrs. Clarence (Irene) Quakenbush,
St. Paul's, Kemptville, Ont.

Mrs. Margaret McCallum,
St. Andrew's, Lancaster, Ont.

Mrs. Lillie McCordick (Scollick),
St. George's, London, Ont.

Mrs. Wm. (Mary Ann) MacIntyre,
South Kinloss, Lucknow, Ont.

Mrs. Helen Fowler,
Knox, Mitchell, Ont.

Mrs. Jean Williams,
Mrs. Agnes Young,
Robert Campbell Memorial,
Montreal, Quebec

Mrs. Allen (Rebena) Hastie,
St. Andrew's, Mount Forest, Ont.

Mrs. Annie Cockburn,
St. Andrew's, Newmarket, Ont.

Mrs. Mary Empey,
Erskine, Ottawa, Ont.

Mrs. Helen Wooding,
St. Giles, St. Catharines, Ont.

Mrs. Stuart (Marion) Byers,
Knox, Tara, Ont.

Mrs. Mary Bell,
Mrs. Marjorie Weston,
Runnymede, Toronto, Ont.

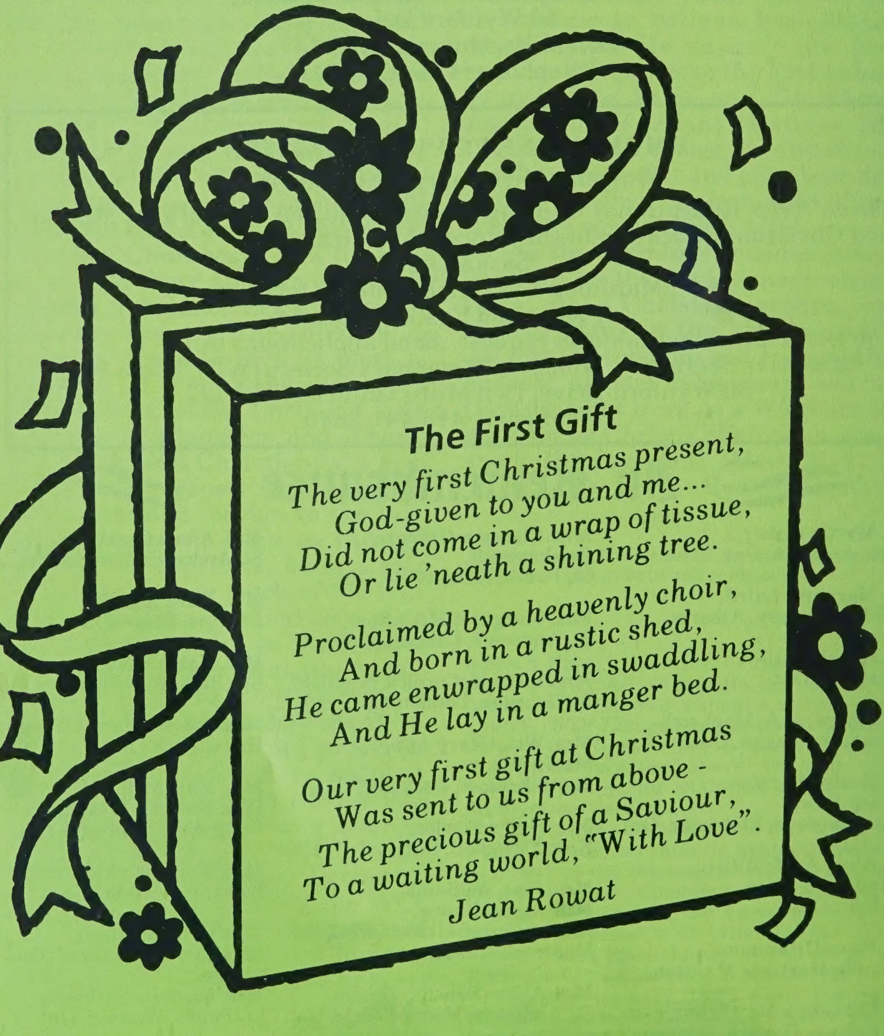
Mrs. Mary Brockie Lowry,
Knox, Waterdown, Ont.

Mrs. Reta McIntosh,
St. Andrew's, Watford, Ont.

Mrs. Marjorie Sutherley,
St. Paul's, Wiarton, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.



The First Gift

The very first Christmas present,
God-given to you and me...
Did not come in a wrap of tissue,
Or lie 'neath a shining tree.

Proclaimed by a heavenly choir,
And born in a rustic shed,
He came enwrapped in swaddling,
And He lay in a manger bed.

Our very first gift at Christmas
Was sent to us from above -
The precious gift of a Saviour,
To a waiting world, "With Love".

Jean Rowat